

The Brethren **Evangelist** *January 1983*



Learning From Our Heritage

by Dale R. Stoffer

Sources of Authority—Summary

OVER the last several months we have been considering the various sources of authority recognized historically by the Brethren. It is time to reflect on where we have come.

As I noted in the first article, all Protestant groups would claim Scripture as their final authority. Yet it is obvious that these churches do not all understand Scripture in the same way. The differences arise because every group interprets Scripture on the basis of certain other authorities which they consciously or unconsciously recognize (reason, tradition, a theological system, personal experience, etc.).

Unless we understand this point, we will be forever perplexed as to why Protestants can read the same Bible yet disagree on so many points. It is important, therefore, to be conscious of the authorities we bring to the interpretation of God's word.

We Brethren have recognized God, Christ, Scripture, the Holy Spirit, and the gathered church as our primary sources of authority. Other Protestant churches might have similar lists of authorities, but the uniqueness of our Brethren faith is how we have put together the various elements.

We might liken this point to the making of a quilt. The uniqueness of a quilt cannot be discovered by looking at only one corner. Its special character arises from the overall design created by the combination of the various pieces of cloth.

So the Brethren faith. We share with other churches many of the same emphases. But it is how we have "quilted" together the various parts of our faith that creates the unique design known as Brethren.

Let me put in summary form the convictions that have guided us as Brethren. It is God's sovereign purpose in human history to form a people for Himself. God's own Son, Jesus Christ, has perfectly revealed God's will for His people (see John 1:18).

Jesus has shown us that God is both a loving, forgiving Heavenly Father and One who calls His children to be like Himself. In His earthly ministry, Jesus Himself demonstrated these truths by

providing a way of salvation for us through His death and by giving us through His own life and teachings a portrayal of the new life to which we are called.

A perfect record of God's will for His people is found in Scripture, especially the New Testament. The Holy Spirit not only inspired this perfect record, but is the One who leads believers into an understanding of its content. In addition, the Holy Spirit empowers Christians to live according to God's revealed will.

All believers are directed to the church, the household of God, as the place where they are to grow and mature into greater Christlikeness (see Eph. 4:13). This growth occurs within the context of humble service and love for one another (see Eph. 4:16).

From the above it can be seen that in the Brethren view of the Christian faith, as much emphasis should be placed on how one lives as on what one believes. In fact, the Brethren historically have maintained that correct belief should always lead to the creation of a God-like character and life in His people.

Many of the special emphases of the Brethren faith relate directly to this fact, that we as Christians are called to new life (and lifestyle) in Christ. For example, the Brethren have not only emphasized Jesus' atoning death as the basis for our salvation, but they have laid equal stress on Jesus' life as providing the example of how we are to live as God's people. The Brethren view of salvation stresses not only the need for faith in Christ, but also the necessity of repentance—a change of heart and mind that turns a person from a life dominated by self-will to one lived according to God's pattern. Salvation itself is seen as both an event—the work of Christ on the cross—and a process—the creation and growth of a new life in those who are committed to Christ.

As a result, Jesus Christ is upheld not only as our Savior, but also as our Lord whose word we are to obey as an expression of our love for Him. To be like Christ in thought and character becomes the goal toward which we are to persevere as Christians (see Eph. 4:13, 15). [†]

The Brethren Evangelist

*Serving The Brethren Church
throughout its one hundred years.*

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*"God's voice thunders in
marvelous ways;
he does great things beyond
our understanding.
He says to the snow,
'Fall on the earth,'
and to the rain shower,
'Be a mighty downpour.' "*
Job 37:6-7, NIV

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God's Cleansing Fire

by Don Snell

BETWEEN Goshen and New Paris, Indiana, is an area called "the Prairie." It's like a little bit of Kansas set in the woodlands of Indiana. It was here on "the Prairie" that my mind was branded with a picture that has helped me know God.

I stood with my dad and my grandpa and watched a prairie fire sweep across a very large field. The fire and the wind that fanned it were powerful enough to remember. But what really implanted the picture on my mind was my grandpa's comment that the fire had been started on purpose—started by the farmer to clear his land. "Why would the farmer unleash such a terrible force?" I wondered.

While you think about this incident, let me flash another picture before your mind.

For the past two seasons I have coached the distance runners in the local high school track program. During this time I've worked with a young man of considerable potential. He is a joy to watch—when he decides to run! Unfortunately, the young man thinks that his potential plus a few past victories are enough to get him by. It's my task to awaken him to reality and to draw out his potential. When I finish with him in practice, it appears that he has been broken. But in reality,

all I've done is show him what he can endure and still live.

Many times people of great potential are unproductive until they have been dealt with severely. We, the Progressive Brethren, must also face this truth, and particularly so as we celebrate the one-hundredth year of our existence.

A century ago a significant number of people among the German Baptist Brethren felt that the majority were causing them to stagnate. So we (that is, our forefathers), the Progressive Brethren, divorced ourselves from the Conservatives and struck out into new ground for the glory of our Lord Jesus Christ. This was not a pleasant time for the Brethren. It was a painful experience. We must never forget that we exist because we were broken.

We continued to seek the Lord, and He healed us. We were creative and innovative in Christian education, missions, evangelism, and discipleship. We grew. We believed that the "ancient paths" (Jeremiah 6:16) were not the old fashions, but rather the old faith—the faith that spoke to the heart of Mack and our forefathers—of God calling us to be His people and He our God. It was the "old path" of seeking God and His truth and of living accordingly.

When we read of the Brethren of the latter 19th century, we sense a fire racing through

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them. We sense that they were running a new race, counting their past victories as rubbish so that they might see the Lord anew.

But once again, contentment lodged in "our paths." So in 1939 God broke us a second time. Now, 44 years later, the Lord is once more searching for fruit among our branches (Jn. 15).

Yes, God is the farmer who burns His field to rid it of useless growth so that a rich new crop may be grown. Jeremiah 23:29 says, "Is not my word like fire?" says the Lord." And Jeremiah 30:23 declares, "Behold, the tempest of the Lord! Wrath has gone forth, a sweeping tempest; It will burst on the head of the wicked." When God's dealings with His people are seen in their totality, is not His wrath, in the final analysis, redemptive?

I hear the Lord saying to us, "I am a tempest going forth with great power. But you, My child, are a dust swirl picking up litter and causing young children to cover their eyes. Stop your blowing and stand before My wind. I have always sought to cleanse you by My fire, so that like a prairie, after being burnt, you will grow and live."

Yes, God is the coach who pushes us into painful situations and expects our faith to increase in Him; for He expects much from us. Again, let us hear Jeremiah: "And you shall be My people, and I will be your God" (30:22).

Brethren, we must beware. We must seek to be those who are among the second half of John 15:2, not those of the first half of the verse. We must see, as the old Hebrews did, that what happens to us happens by God's will.

There was no "split" between the Jews and the Christians. God was at work among His people. There was no "split" between Rome and the Reformers. God was at work among His people. There was no "split" in us in 1883 or 1939. God has always had but one purpose for His people: to produce life in and through them. God breaks His weak children that the strength of His matchless grace might be evident.

As we celebrate the one-hundredth year of our existence, let each one of us, and each group among us, remember that we were born out of brokenness. Yet we are the Lord's. Christ is the true vine and His Father is the vinedresser. Every branch in Christ that does not bear fruit, the Father takes away; and every branch that bears fruit, the Father prunes that it may bear more fruit (Jn. 15:2).

The writer of Hebrews warns us not to harden our hearts by seeking our own way. Jeremiah exhorts us, "Stand by the ways and see and ask for the ancient paths, where the good way is, and walk in it" (6:16).

Brethren, let us rejoice together in running the good race! [†]

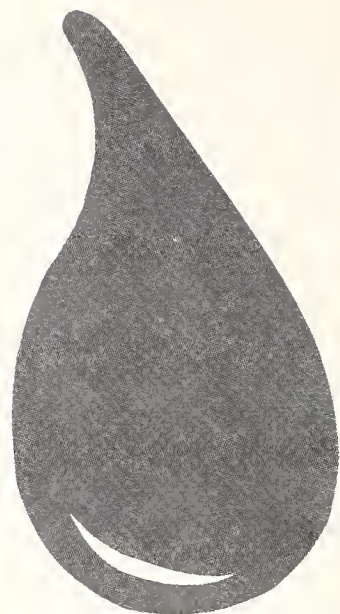
1983: A Year of Church Renewal

THE World Evangelical Fellowship has issued a call to evangelical churches worldwide to make 1983 *A Year of Church Renewal*. Believing that renewed and revived local churches hold the key to world evangelization, the World Evangelical Fellowship challenges churches to a 12-point commitment to renewal:

1. A renewal of commitment to Jesus Christ as Savior and Lord of the church and as coming King.
2. A renewal of the centrality of the Bible as the final authority in all matters of life and ministry of the church.
3. A renewal of worship, prayer, and the role of ordinances and sacraments in the church as the people of God.
4. A renewal of the ministry of the Holy Spirit in revival, in the use of spiritual gifts, and in the unity of the church so that the body of Christ might be built up and become mature in the faith.
5. A renewal of doctrine and ethical discipline in the life of the church.

6. A renewal of the Christian family and the extended family, in worship, in godly living, and in witness in the world.
7. A renewal of the church in its primary calling to evangelism among unreached and hidden peoples, to church planting, and to church nurture.
8. A renewal of the church in compassionate service to all mankind, and to a prophetic ministry of rebuking evil, and to witness for justice in society.
9. A renewal of the stewardship of our God-given resources of people, skills, time, and material possessions to a simple lifestyle in the church and in mobilization of these resources for the glory of God.
10. A renewal of the ministries of mission agencies and parachurch organizations in the service of the church, especially at the level of the local church.
11. A renewal of disciple-making and leadership training at all levels of the life of the church.
12. A renewal of the church through faithful witness in times of suffering and persecution.

A Waste of Good Martyr's Blood



by Alvin Shifflett

TERTULLIAN, one of the Latin Church Fathers, said, "The blood of the martyrs is the seed of the Church."

Mark A. Schmucker, a student at Goshen College, said, "You should be willing to die for what you believe in, but I'm not willing to kill."

Schmucker, 22, a senior biology major, was convicted by a U.S. District Court jury in Cleveland for failing to register for the draft. On October 19, in Cleveland, Ohio, U.S. District Judge Ann Aldrich fined him \$4,000 and sentenced him to three years of probation. She stipulated that Schmucker must work his first two years of probation at Emmaus House, a residential hospital for retarded adults in Marthasville, Missouri.

Christians since the first century have sought to reconcile duty to country with the teachings of Christ. The conflict between these two has often centered on opposition to arms-bearing and any type of military service. Schmucker, a member of The Mennonite Church, a historic peace church, said, "I do not believe there are any justifiable wars, including World War II." He thinks that German Christians should have undermined the Nazis with "non-violent protests." His professor of Bible and peace studies agrees and said about Schmucker's case, "Our Christian freedom is on trial; our beliefs are on trial."

Rev. Shifflett, pastor of the Nappanee, Ind., First Brethren Church, is a regular contributor to the EVANGELIST. His "Salt Shaker" column, which usually appears in each issue, is replaced this month by the above article.

As a member of The Brethren Church (another historic peace church), I find the Schmucker case of extreme interest, as well as the similar case of Enten Eller. Eller is a student at my alma mater, Bridgewater College (affiliated with the Church of the Brethren), and he also refused to register.

My question as a pastor in The Brethren Church and as a member of the historic peace movement is: Why didn't these students register as conscientious objectors (C.O.'s), which is their legal right within the law? Why be martyrs?

Dr. Myron S. Augsburger, noted Mennonite author, has written: "It is a tribute to the quality of the USA Government that there is legal provision for the C.O. position and for alternate service as a demonstration of the C.O.'s integrity" (*Baker's Dictionary of Christian Ethics*, p. 128).

In other words, men like Schmucker and Eller, who feel that nonviolence is a viable alternative to war, can register as C.O.'s. Having grown up in the Shenandoah Valley of Virginia, I know many who registered as C.O.'s during World War II, the subsequent Korean War, and the controversial Vietnam conflict.

Our church, like the Mennonites, has long opposed war. In 1781, the Annual Meeting of German Baptist Brethren declared: "... we, the assembled brethren, exhort in union all brethren in all places to hold themselves guiltless, and take no part in war or blood shedding" Historian Henry Brumbaugh reiterated the Brethren position: "Peace, as a doctrine of the church, is fundamental. The

"If we are to have martyrs in the modern day church, let us have true martyrs."

Brethren do not go to war, and have steadfastly, and amid great persecution, refused to take up arms" (*A History of the Brethren*, p. 558).

During World War I, 3,989 Americans registered as conscientious objectors. Of these 1,300 accepted noncombatant service; 1,299 were furloughed for alternate service; 450 were imprisoned by court martial; and the remainder were in camp at the time of the armistice (source, *Encyclopedia Americana* entry on "Conscientious Objector").

During World War II some 25,000 men registered as conscientious objectors. Most of them were reassigned to some form of non-combatant duty. A small number of young men were granted C.O. status during the Vietnam conflict.

The point is, these men exercised their religious freedom within the context of the law and followed the scriptural mandate that states: "Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves" (Rom. 13:1-2, *NIV*).

"To flagrantly disobey laws that allow us to exercise our religious freedom is not scriptural, neither is it smart."

It appears to me that Mr. Schmucker and others who have refused to register could have opted to register as C.O.'s. Then the integrity of their nonviolent stance could have been shown by peaceful participation in alternative service.

To be sure, the C.O. stands alone in society as a witness to the will of God for human behavior. His objection to war, according to Dr. Augsburg, is "not merely pacifism, but an active kind of missionary non-resistance." "Turning the cheek" is a strategy of love which is far more powerful, more influential,

than wielding a gun and going along with the crowd.

In a society of order, the C.O. respects the state and its right to punish the evil and protect the good. He is not a parasite, for parasites do not influence for good. Therefore, when the state interferes with his right to worship and his religious conscience, then, and only then, does he disregard the state. As Peter said, "We must obey God rather than men!" (Acts 5:29).

But in so doing, he must accept the consequences from the state. As the ancient Hebrew children said in Babylon, "O Nebuchadnezzar, we do not need to defend ourselves before you in this matter. If we are thrown into the blazing furnace, the God we serve is able to save us from it, and he will rescue us from your hand, O king. But even if he does not, we want you to know, O king, that we will not serve your gods or worship the image of gold you have set up" (Dan. 3:16-18, *NIV*).

In the present case, the state, unlike Babylon, allows freedom of choice. I can register as a C.O. if I feel so led. And if I really want to wield an influence for good and for God, I can participate in alternative service as a peaceful demonstration of love.

To flagrantly disobey laws that allow us to exercise our religious freedom is not scriptural, neither is it smart. It is a waste of good martyrs blood!

Even Daniel, a captive in a foreign land, knew better. He suggested to the king's servant, "We will not eat your food, but we do have an alternate plan" (see Daniel ch. 1).

Tertullian was correct in saying, "The blood of the martyrs is the seed of the Church." But Tertullian was referring to the many who were won to Christ by the witness of the death of the martyrs. He was not referring to the bad effects of those who feel that martyrdom for the sake of martyrdom had some sin-atonement merit.

If we are to have martyrs in the modern day church, let us have true martyrs. For martyrdom is a very special gift—a genuine sacrifice of love. It's a powerful weapon. But it can be used only once! [†]

Citizenship in the Holy Nation

Part II:

What Does Holy Citizenship Mean?

by Charles Colson

AS American Christians, we are citizens of two nations—the United States and also that kingdom which the Apostle Peter calls the holy nation. We are called to live and work and serve in this world, but to give our total allegiance to the holy kingdom.

We live in an age in which the church seems to be beating a steady retreat in the face of the advancing forces of secular culture. America is in the throes of a cultural and moral revolution, and secular values are winning the battle.

Because this is the case, it has never been more important—or indeed, more difficult—for American Christians to understand the difference between the holy nation and the nation-state. Let us consider, therefore, what our holy citizenship means.

Seek first God's Kingdom

First, we must recognize that our eternal citizenship is in the Kingdom of God. We are but sojourners in this nation, beloved though it is. We are clearly commanded by our Lord to seek **first** the Kingdom of God.

We must also realize that the decay of American culture demands our involvement. We believe there must be a Christian influence in every facet of society. So, Christians must participate, vote, work from within and without to see that government is an instrument of social justice.

Charles Colson is president of Prison Fellowship, an international ministry to prison inmates and their families. Part one of this two-part article appeared in last month's issue of the EVANGELIST.

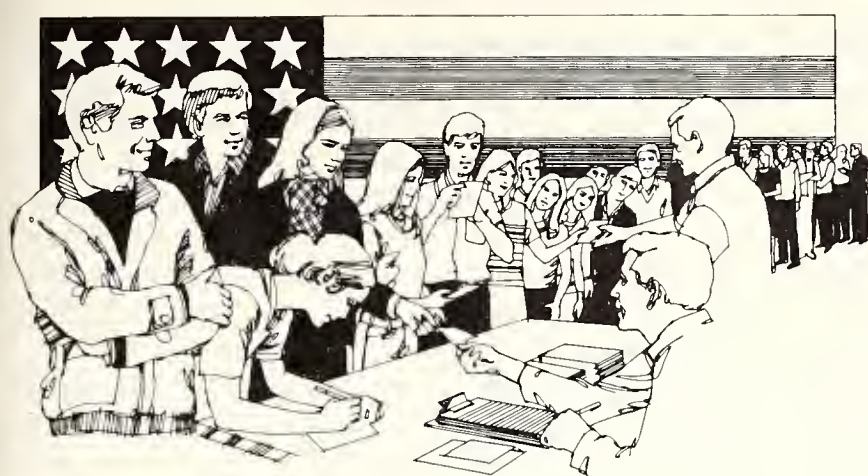
But there are grave pitfalls, too, of failing to make clear the distinction between the holy nation and the nation-state. Christian moral and political movements, undertaken beneath the banner of simplistic God and country clichés, run this risk. Let me explain:

No matter how well motivated they are, some so-called Christian movements use God to sanctify the political prejudices of their adherents. And politicians are often willing partners in the process. I can testify from personal experience that politicians are not above using religious men and movements to their own advantage. The danger is that whenever we tie the gospel to the political fortunes of any man or party, it is the gospel that is made hostage, and the gospel that suffers.

Also, Christian political movements can become exclusive. No one agenda can fit all moral situations.

Let us never limit God. He may burden you with one particular cause. He may burden me with another. In fact, I suspect that He assigns burdens and responsibilities throughout His kingdom; what might be on my agenda will not necessarily fit another equally dedicated Christian's agenda. The only absolute agenda is the uncompromising standard of righteousness and justice which Almighty God has woven through every page of His holy Word.

Finally, in our passion to scrub America clean of its most obvious vices—homosexuality, abortion, pornography, etc.—we narrow the scope of Christian concern. And, by our



"We believe there must be a Christian influence in every facet of society. So, Christians must participate, vote, work from within and without to see that government is an instrument of social justice."

silence, we implicitly embrace those things not on our hit list, aligning ourselves with the subtle sins of privilege, power, conspicuous affluence. We do it in a way our Lord very pointedly eschewed.

The American church, fairly or unfairly, is perceived as a white, Anglo-Saxon, upper middle class phenomenon. The same folks who dine at the country club on Saturday evenings rub shoulders on padded pews at their gilded churches on Sunday mornings. The danger is that we become so identified with an affluent American lifestyle that people who can't or won't accept the values of that culture can't or won't accept the gospel of Christ. The longer I'm a Christian, the more I realize that the vague deity of American civil religion is a heretical rejection of the Christ of Holy Scripture.

Be joined to God and others

Second, as citizens of the holy nation, we necessarily and automatically become part of a community beyond ourselves. Many Christians think of conversion as personal and private. But being converted is not just being separated—or "saved"—from one's sinful past; it is being joined to a holy God and His people. That is the very essence of the covenant.

That sounds simple, but living it is not. We Christians must be different, prepared to live not by the self-aggrandizing rules of this culture, but by that commandment which tells us to bear one another's burdens and to lay down our lives for one another. Let me illustrate:

Next to my conversion, the most powerful spiritual experience of my life was when, in prison, I learned that a member of my prayer group, who happened then to be the eighth ranking Republican in the House of Representatives and is now the governor of Minnesota, had asked the President if he could serve my remaining sentence in my place so

I could be with my wife and kids, who were experiencing serious problems. **That is citizenship in the holy nation.**

At a White House meeting last spring, I was thrilled when President Reagan referred to Agape House, a project in Jefferson City, as an illustration of what Christian groups should be doing. Agape House started a few years ago when volunteers in our ministry discovered that wives traveling from St. Louis and Kansas City to visit their husbands in the state penitentiary had no place to stay, and often slept in cars or in parks. The volunteers bought an old house and renovated it as a guest home where inmates' families could get food, lodging, and Christian love. **That is citizenship in the holy nation.**

A couple in Denver recently mortgaged their home to get bail money for an inmate they had been ministering to. **That's citizenship in the holy nation.**

Since we are part of a corporate body, we bear corporate responsibility for what happens around us. All too often we Christians act as if we secretly delight in the moral pollution around us; the more depraved the world is, the more righteous we feel by comparison.

Worship God alone

Third, as members of the holy nation, we worship the unseen God, who through His Son dwells in each of us. We are to respect and follow those in whom God reposes spiritual authority, but we must remember that ours is a jealous Sovereign. The first four of the Ten Commandments deal not with our sins against our fellow man but with the requirements of exclusive worship and reverence for our Creator God.

Americans have come to worship fame for fame's sake. To be the object of adulation in America, one needs only to appear frequently
(continued on next page)

enough on television to be generally recognized; it has nothing to do with why the person is famous.

What is it about us that causes us to withhold from God the reverence we lavish on human idols? Over and over in the White House, I met people who would fiercely complain about a policy and demand an audience with the President. But the roaring lions I escorted from the waiting room became meek lambs in the Oval Office. I saw more awe in that one room than I have seen in the sanctuaries of all our churches combined.

But that is the secular world, you say. Well, that same attitude has captured much of the Christian world. Instead of the pelvis-grinding rendition of "Hound Dog," we Christians have substituted Pepsodent smiles, spray-dried hair, and syrupy baritone, all slickly directed before expensive video cameras. But just because we're electronically as good as Johnny Carson doesn't mean that we are penetrating the world with the convicting message of Christ.

Stand on the Word of God

Fourth, as citizens of the holy nation, we take our stand not on the shifting sands of secular relativism, but on the holy and inerrant Word of God. Decisions in the world are made on the basis of expedience and changing sociological factors. But the Word is unchanging, immutable, and without it we Christians have nothing.

Taking our stand on biblical truth can be our only defense against our culture's penchant to reduce all issues to simplistic suppositions and glib cliché-ridden answers. We impatiently expect to get solutions to the most profound ambiguities of life the same way we drive up to the fast food counter: one double burger, chocolate shake, and an order

of fries. We are faddists. Just look at the rash of new diets and instant physical conditioning courses which week after week dominate our best-seller lists.

The problem is, that "easy answer" mentality is invading the Christian church: we want score cards by which we can instantly rate our politicians, new catchy acronyms for salvation, time-saving techniques for discipleship. But formulas don't convert people; slick slogans and cute phrases are no substitute for hard spiritual truth.

As a leader in the holy nation, you must challenge presuppositions—not only of society as a whole, but of the evangelical subculture as well. The gospel of Jesus Christ must be the bad news of conviction of sin before it can be the good news of redemption. The truth is revealed in God's holy Word; life can be lived only in absolute and disciplined submission to its authority.

Strive after righteousness

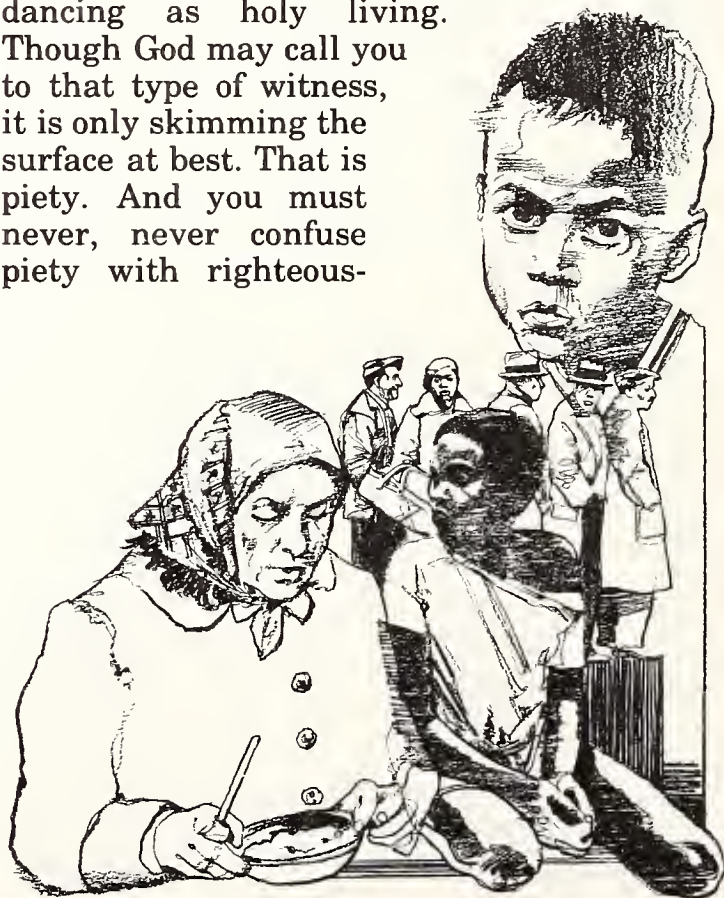
Fifth, we are commanded not only to seek first the Kingdom of God—don't stop there—but as well His righteousness.

Righteousness or holy living is often seen by Christians as maintaining chaste sexual standards, tithing, faithful church attendance, being friendly to those around us. Well, those are indeed Christian responsibilities, but only the beginning of holy living.

And many believers categorize their refraining from alcohol, tobacco, cards, and dancing as holy living.

Though God may call you to that type of witness, it is only skimming the surface at best. That is piety. And you must never, never confuse piety with righteous-

"God's definition of righteousness is based on justice for all people, especially the unfortunate; you shall not sell the poor for a pair of shoes, nor take away the coat of a man who borrows from you, you shall pay your employees a just wage, you shall care for widows and orphans, you shall hate evil and do good."



ness. God's definition of righteousness is based on justice for all people, especially the unfortunate; you shall not sell the poor for a pair of shoes, nor take away the coat of a man who borrows from you, you shall pay your employees a just wage, you shall care for widows and orphans, you shall hate evil and do good.

After 10 years in a Soviet gulag, Alexander Solzhenitsyn wrote, "Bless you, prison, for having been in my life." For it was there he learned that "the meaning of earthly existence lies, not as we have grown used to thinking, in prospering, but in the development of the soul." I, too, can say, "Bless you, prison," for it was there that I learned to see justice in the way that Amos and Micah and Jeremiah and Isaiah saw it, the way it is to be in the holy nation.

Justice is not achieved in God's eyes until a society is as concerned with the rights and dignity of the man in a prison cell as it is with the man in the executive suite. If we're honest, I suspect we will agree that we're as far away from that standard today as the holy nation was in the time of Amos. But that standard is what you and I must work for.

Stand in faithful obedience

Sixth, be prepared as a citizen of the holy nation to take your stand in faithful obedience to your Lord, to make a difference with your life. That will probably mean standing against the culture in "a bold and majestic witness to the holy commandments of God," as Carl Henry has put it. That does not just mean contributing or paying dues to some moralistic crusade. It means standing in the gap, if need be, by yourself.



"Justice is not achieved in God's eyes until a society is as concerned with the rights and dignity of the man in a prison cell as it is with the man in the executive suite."

I guarantee you will have many opportunities, small and large, to take your stand. If not, you need to question your own commitment. Conformity is the high priest of American culture, and has infiltrated the holy nation. So it is not easy, but I beseech you, **dare to be different**. Dare to live as a citizen of the holy nation.

Participate in the human drama

Seventh, and finally, citizens of the holy nation must participate in the human drama. Much of the church today has withdrawn, seeking refuge on the high—and often affluent—ground. Our multi-million dollar church complexes are as remote and protected as walled medieval fortresses, protected from the swirling and polluted waters where most of the sick, hungry, and hurting people are. So they cannot identify with us and will consequently never hear our message. But imagine what would happen if the poor and needy could see us where they live, as we meet them at their point of need.

The French scholar, Jacques Ellul, wrote that until we have "really understood the actual plight of our contemporaries and we have heard their cry of anguish, until we have shared their suffering both physical and spiritual, and their despair and desolation, then we shall be able to proclaim the Word of God, but not until then." The Apostle Paul called it the fellowship of suffering. It is a spiritual mystery—suffering with others draws us closer to our Christ who suffered for us.

Being in prison has given me this insight. For the most meaningful communions I have had with my Lord have not been in the great cathedrals of the world I've been privileged to preach in, nor in the parliaments where I have spoken, nor in the most influential gatherings of Christian leaders. They have been instead on my knees on the grimy, concrete floor of a rotten prison cell with my hand on the shoulder of a tough, burly convict who sobs with joy as we meet Another who was in prison, executed and rose from a tomb for us—His name is Jesus.

My friends, take your posts. You have been called out by the most high and holy God to serve Him in the building of His holy nation. You are called not to be successful or to meet any of the other counterfeit standards of this world, but to be faithful, and to be expended in the cause of serving the risen and returning Christ. [†]

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Ashland Theological Seminary

"A Time For All Things"

THERE is an appointed time for everything.

And there is a time for every event under heaven—

A time to give birth, and a time to die;

A time to plant, and a time to uproot what is planted.

A time to kill, and a time to heal;

A time to tear down, and a time to build up.

A time to weep, and a time to laugh;

A time to mourn, and a time to dance.

A time to throw stones, and a time
to gather stones;

A time to embrace, and a time
to shun embracing.

A time to search, and a
time to give up as lost;

A time to keep, and a
time to throw away.

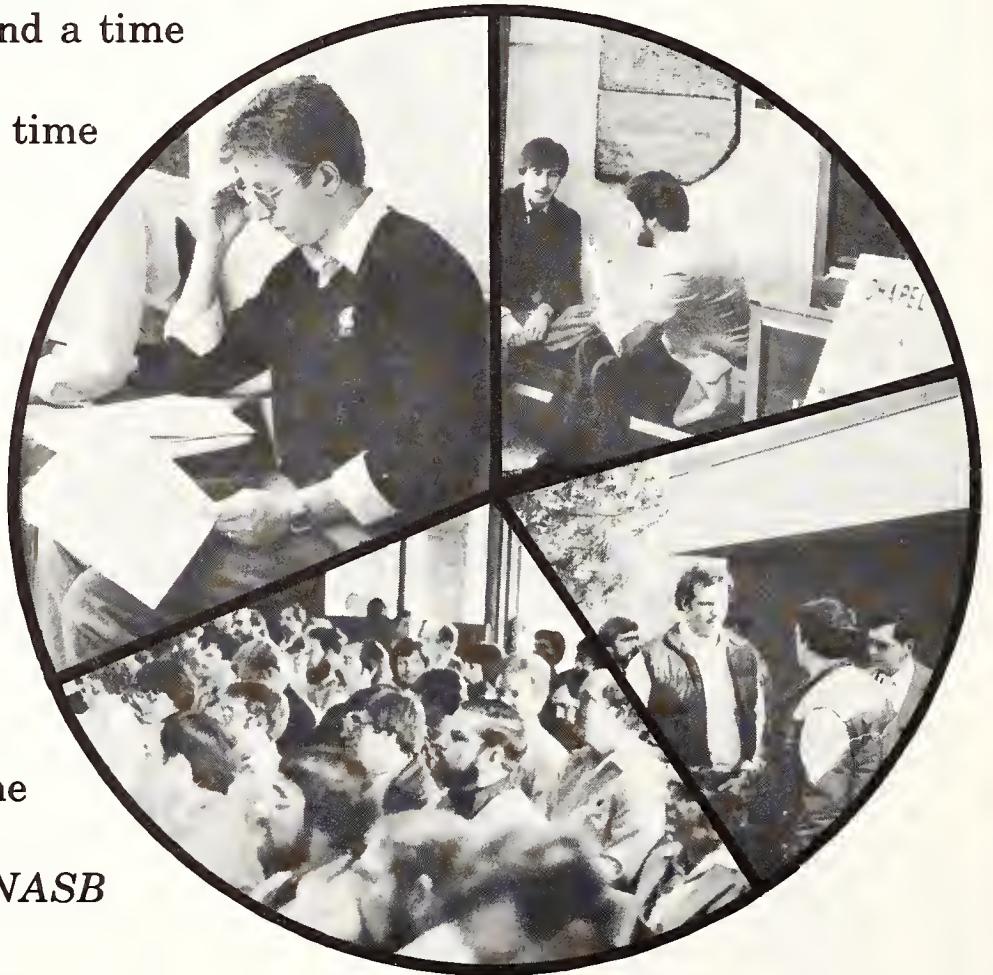
A time to tear apart,
and a time to sew
together;

A time to be silent, and
a time to speak.

A time to love, and a
time to hate;

A time for war, and a time
for peace.

Ecclesiastes 3:1-8, NASB



I HAVE seen the task which God has given
the sons of men He has made everything
appropriate in its time. He has also set eternity in their
heart I know that everything God does will remain
forever

Ecclesiastes 3:10-14, NASB

... A Time For Preparing



Ronk Memorial Chapel, center of campus life, where students gather regularly throughout the week for worship, inspiration, fellowship, and growth.

by Dr. Joseph R. Shultz, President, Ashland College and Theological Seminary

THE truth of the Gospel of Jesus Christ requires an educated laity and a well-trained clergy. Many passages of Scripture, including Romans 12, teach us that "the preaching of the heavenly doctrine has been enjoined upon the pastors. We see that all are brought under the same regulation, that with a gentle and teachable spirit they may allow themselves to be governed by teachers appointed to this function" (Calvin).

God created man with intelligence, He spoke through the prophets, He gave His Son into the world whereby the message might be communicated. Therefore, it is absolutely essential that both laity and clergy in the church be prepared to understand Scripture in its depth and teach it in its breadth.

A theological seminary must stand within the community of the people of God, addressing the questions concerning the meaning and purpose of life, the nature of God, the character of salvation and redemption in Christ, the responsibilities of discipleship, the structure of a just and humane society.

Answers will not come from the seminaries alone, but from the community of faith. Nevertheless, the seminary remains the intellectual center

of the church's inquiry into Scriptures and faith in the modern world.

American society is profoundly historical—which is both good and bad. The good

aspect of this is that the American church will try new methods. On the other hand, it has produced a certain kind of arrogance which, at times, does not integrate tradition with new methods.

I am persuaded that at least part of the church's uncertainty and aimlessness today lies in its failure to understand and appropriate the richness and diversity of tradition and apply it to modern methods. We belong to a communion of saints, a legacy of witnesses, that is both more sinful and



more faithful than we have assumed. A good preparation of the leaders of the church bridges and strengthens the past with the future.

The American church during the past decade has been caught primarily by one or the other of two dynamics— (1) a charismatic emotionalism which does not always ring true to the word or the Spirit of God, or (2) bureaucratic schemes built upon business management methods which do not necessarily operate within the givens of the church. Adequately trained, qualified persons are needed who can live among the various dynamics of the church and history and guide the church into a successful future.

The essence of the gospel is startling in its simplicity: "Repent and believe on the Lord Jesus Christ." But the Scriptures which bring this truth to the church of the world are vast and complex, requiring the preparation of qualified persons for the church now and in the future. [†]



... A Time For Sharing

by Dr. Frederick J. Finks, Vice President, Ashland Theological Seminary

MANY of our students have come to study at Ashland Seminary at great personal sacrifice. As we watch them arrive, with U-Hauls packed with all they own, we are inspired again and again by their tremendous faith. They have come to study, to prepare, to answer God's direct call upon their lives. They have given up much to be here, but as we talk with them, they minimize their sacrifice, being completely assured that this is what God wants for them.

"Jesus said, 'Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake, but that he shall receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the world to come, eternal life.'"

These students do need our help, and there are several ways we can all participate — both churches and individuals.

Brethren churches share in the overall ministry of ATS by supporting through the General Conference approved Fair-Share Giving at the rate of \$7.50 a member. Last year the Brethren churches supported this essential ministry by contributing approximately \$81,000.00. The seminary remains faithful to the teachings of the Holy Scripture. It is without question one of the leading evangelical seminaries in America. We Brethren can be proud of our seminary, and we can be pleased that the voice of the Brethren is being carried far and wide through all of our graduates.



Individual support is a key to the future. Many individuals can become active in the ongoing support of the ministry of Ashland Seminary. This is a unique way to share the resources God has blessed you with as you help someone preparing for the ministry. In this way you become

actively involved in the personal training and future outreach of a seminary student. Only God can fathom the depth and height of such a gift unleashed for the Kingdom of God.

ATS 1000 is a new and exciting way to provide continuing scholarship aid. A person can become a member of ATS 1000 by pledging a gift of \$1,000

over a four-year period. The total amount raised will be placed into an endowment fund that will insure scholarship aid for the future.

A gift of \$1,000 will provide more than \$100 a year (through interest) for scholarships until the Lord returns. (Coupled with others, the concept grows—\$10,000 in endowment provides \$1,000, \$100,000 provides \$10,000.) It is indeed an investment for a lifetime. And who could think of a better way of serving God and using your resources than in the training of a minister who will then spread God's Good News.

Prayer support is very crucial. Prayer for the seminary, faculty, students, and new recruits for the Brethren ministry should be among your utmost priorities. We need to link together our hearts and minds as we seek the greater glory of God.

Thank you, Brethren, for your concern and support of Ashland Theological Seminary. Together we are partners in the gospel. [†]



Each week students gather in the sunroom to pray and share together as a community of believers.



. . . A Time For Rejoicing

*"Yet will I rejoice in the Lord.
I will joy in the God of my Salvation."* Hab. 3:18

ASHLAND THEOLOGICAL SEMINARY is circling the globe with the message of Jesus Christ. Each year new workers are added to the field. That number continues to keep on growing. This past graduating class sent 94 alumni to join the previous graduates totaling over 600 ATS alumni ministering in all parts of the world.

Ashland Theological Seminary is actively serving the Brethren Church and its growing mission. Seminary graduates serve in Brethren churches, national church offices, college and seminary, mission points, and other numerous areas of ministry throughout the brotherhood.

We rejoice in God's blessing upon the seminary and the faithfulness of His people who insure that this work continues.



George Solomon
Pastor
Milledgeville, Ill.



Doc Shank
Pastor
Edinburg, Va.



Ron Williams
Church Planter
Cleveland, Ohio



Bud Hamel
International Radio Ministry
Sarasota, Fla.



Keith Hensley
Church Planter
North Carolina



Juan Carlos Miranda
Mission Supervisor
Mexico



K. Prasanth Kumar
Missionary
Rajahmundry, India

Encompassing The World For Christ

. . . A Time For Training

by Dr. Jerry Flora, Associate Professor of New Testament and Theology

WHEN our Lord set out to liberate the world, He chose a limited number of students and trained them intensively for three years. Of the hundreds who flocked to Him, He selected only those whom He wanted to become apostles.

When Rabbi Saul of Tarsus became a Christian, he spent three years in Arabia before attempting any recorded public ministry. Just where he went and what he did in Arabia is unknown, but it is plain that he did not begin his career without training.

And when Paul was about to conclude his ministry, he gave specific instructions to his spiritual son, Timothy: "You have heard everything that I teach in public; hand it on to reliable people so that they in turn will be able to teach others" (II Tim. 2:2). This meant that no one would be ordained quickly; instead, every prospective pastor would have opportunity to be seasoned before appointment (I Tim. 5:22).

From such beginnings as these comes the standard seminary education of today. A seminary education is to a pastor what medical school is to a general practitioner. That is, both persons engage in family wellness as their profession, and medical school or seminary is the time of intensive training before they take another person's life into their own hands.

The standard seminary education is the three-year Master of Divinity program following college graduation. The M. Div. degree is geared to prepare a candidate for examination by the church as to fitness for ministry. A seminary cannot certify whether persons are totally ready for ministry, for a seminary is an educational institution. And there's more to ministry than head-knowledge.



Pastors often return to ATS for continuing education and seminars. Here Dr. Jack Oxenrider (l.) and Rev. Brian Moore (c.) discuss a seminary lecture with Dr. John Shultz, an ATS professor.

But a seminary staffed by persons with missionary and pastoral experience can guide candidates to prepare for the church's examination of their fitness.

Areas of training include biblical studies, church history, Christian theology and thought, and the various forms that ministry takes, such as pastoral care, church administration, Christian education, preaching, and worship leadership.

That's a big order! In addition, students have individual interests which need to be pursued through elective courses. All of this takes at least three years of disciplined full-time study. If the student serves a pastorate while in school or can be apprenticed in an internship, then the three years will become four or five. We ask that much of those who would treat our bodies and teach us how to live in physical wellness. Should we expect less of those who would save soul and body for godly living and for eternal life?

Seminaries today also train lay persons who wish to prepare for church leadership but not for ordination as pastors. To meet this need, seminaries have developed the Master of Arts degree. It is a two-year program in which students can specialize in Christian education, or in psychology and counseling, or in general religious studies. Many students across America are taking such programs in order to become more effective workers for Christ and the gospel wherever He may lead.

Ashland Theological Seminary provides a time for training and a place in which to do it. The only seminary of The Brethren Church and the largest seminary in Ohio, Ashland is noted for its strong biblical curriculum, its unique counseling programs, and its felt style of Christian caring. Every member of the full-time faculty has been a missionary or pastor, and they teach from this background along with their specialized training.

And students come. There are more Brethren students at Ashland

(next page)



Dr. Carl F.H. Henry, lecturer-at-large, former editor of Christianity Today, and noted author, was the featured speaker for the ATS fall lecture series.

... A Time For Serving

by Dr. Charles Munson, Dean, Ashland Theological Seminary

WHEN is it not a time for serving? Is it when you are too busy? Or is it when the person who needs served is not the right kind of person in your judgment? Perhaps it is not the time for serving when it would require a sacrifice on your part. Or perhaps the time for serving is when you are more in the mood for serving. When is it the time for serving?

The Bible does not hesitate with an answer. The question is not, "Who is my neighbor?" but, "Are you a neighbor?" That's the real question (see Luke 10:29 and 36). Furthermore, Jesus said that slaves don't come in from a hard day and have their masters prepare the meal. The slaves prepare the meal for the master, then they eat (Luke 17:7-10). Servants serve at someone else's bidding, in someone else's house. They don't get thanked, and it doesn't matter how hard they work. It doesn't change their station.

The Bible also says that persons ought to work so that they can give, not hoard (Eph. 4:28). Paul told the Ephesians to stop stealing and instead of



There are 32 Brethren students attending ATS this year—14 from the Indiana District, 10 from Ohio, 4 from Pennsylvania, 2 from Florida, and 1 each from the Southeast and Central Districts.

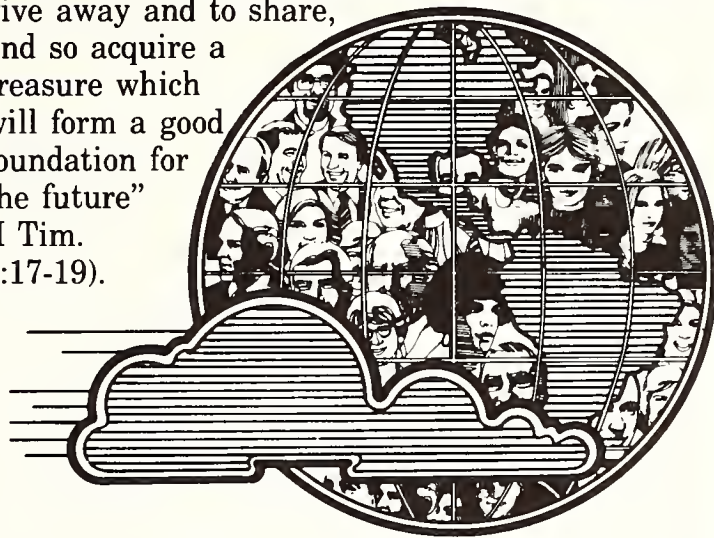
(continued from previous page)

Seminary this year than at any time in the school's past. They need the support of their home churches. They need scholarship funds. They need letters of encouragement. They need opportunities to minister. They need internship situations. They need prayers on their behalf.

A seminary is not a monastery, shut away from the noise of the world. Neither is it a preacher factory where imitations of some model are mass-produced and attractively packaged. Nor is it a place where one can go and learn all that will ever be needed for a lifetime of ministry. Instead, a seminary is an experience of stretching, enlarging, attempting, qualifying. A seminary is a time . . . a time for training. [†]

gaining from theft, work, and from the increase, give.

The Bible says to "say to the rich . . . to do good and to grow rich in noble actions, to be ready to give away and to share, and so acquire a treasure which will form a good foundation for the future" (I Tim. 6:17-19).



Now that's enough evidence to answer the question "When is it time to serve?" You serve and give any time with whatever you have.

There are 32 Brethren students attending Ashland Theological Seminary at the present. Do you want to serve someone? Is it time for serving for you?

Ashland has one of the lowest tuition costs in the United States. Nevertheless, Brethren students still need tuition help. Would you or your church serve a Brethren student with a year's tuition cost of \$1,875.00? Or perhaps all three years? Would you serve a Brethren student with living costs? Would you help at all in any way? Write for ways to serve if you need guidance.

It is a time for serving. Will you do it for an ATS student? [†]



Brethren students (l. to r.) Dennis Wilson, Fred Brandon, Gregg Moser, and Danny Lawson meet on the seminary lawn following chapel.

Bob Van Hoose ordained September 5 at Williamstown Church

Williamstown, Ohio — Bob Van Hoose was ordained an elder in The Brethren Church on Sunday, September 5, 1982. The service of ordination took place at the Williamstown First Brethren Church, where Rev. Van Hoose has served as pastor nearly five years.

Rev. W. St. Clair Benshoff, pastor of the College Corner Brethren Church, presented the message for the service. Rev. George Hagenbuch read the scriptural charge to the candidate and to the candidate's wife, Janet. The action of the church calling Van Hoose to pastoral ministry was read by Nancy Launder, secretary of the official board. Also participating in the service were Rev. Ray Miller, former pastor, and Mr. and Mrs. Van Hoose.

Special organ and piano music was presented by Rev. St. Clair and Mrs. Pauline Benshoff.

Bob Van Hoose's ordination is the culmination of a process that began in the summer of 1970,



Rev. & Mrs. Bob Van Hoose

when he and his wife became Christians. They joined the Alger, Ohio, Assembly of God, and served in several offices. Then in 1973, Van Hoose felt God calling him into the pastoral ministry. He en-

rolled in a home study Bible course and also accepted pastoral duties in a small Full Gospel Church of Christ.

After serving 14 months in this congregation, he returned to the Assembly of God. He also enrolled in night school at the Northwestern Business College. During this time he became a licensed minister in the Ohio District of the Assembly of God.

In 1977 Van Hoose was called to serve as pastor of the Williamstown First Brethren Church. During the years that he has pastored this congregation, the church has added new front and rear entrances (including a wheel chair ramp) to the church building at a cost of over \$23,000. Further improvements are being planned within the next year.

Bob and Janet (Burkholder) Van Hoose were married December 24, 1963. They have three children—Kenny (16), Amy (15), and Joel David (8).

New church building under construction at Lathrop

Lathrop, Calif. — The Lathrop Brethren Church is in the process of building a new church building, according to a report from Gail Poindexter, a member of the congregation. The building is now under roof.

"Two contractors, John Phillips and Jack Hoover (both members of our church), have been responsible for a large amount of the construction," Mrs. Poindexter stated. "Other men and women have worked very hard and faithfully to get our building to where it is now. Mac Freeman has donated every spare moment of his time to



the construction. He has been in charge of heading up the work crew and of keeping us informed of the progress being made," Mrs. Poindexter added.

After more than a year without

a pastor, the Lathrop congregation welcomed the Rev. James Sluss family into its midst in December.

More information about the new Lathrop building will be presented in a later EVANGELIST.

West Alexandria member Ulysses Noe honored as Employee of the Year

West Alexandria, Ohio—Ulysses Noe, a member of the West Alexandria First Brethren Church, was recently honored "Employee of the Year" of the engineering department by his employer—the Veterans Administration Center. Mr. Noe was given the award because of his outstanding performance, leadership, good example, conscientious work, good attendance record, and because he is admired and looked up to by his fellow employees. He has worked at the Veterans Administration Center for 15 years, where he is supervisor of the electrical shop.

Ulysses has been a member of

the West Alexandria Brethren Church since 1969. He has served as Sunday school teacher and now serves as a trustee. He and his wife, Faye, are also deacon and deaconess.

Mr. and Mrs. Noe have two daughters (both married) and four grandchildren.

According to Rev. Charles Ankney, pastor of the West Alexandria congregation, "Ulysses is a fine Christian man who constantly and earnestly desires for God to have first place in his life. He is never ashamed of Jesus Christ on the job or anywhere else. At all times and under any cir-

cumstance, Ulysses is a living testimony for his Lord."



Mr. and Mrs. Ulysses Noe

Bethlehem Brethren Church experiencing renewed life and vision

Harrisonburg, Va.—The Bethlehem Brethren Church is experiencing renewed life and vision, according to Rev. Pat Velanzon, pastor of the congregation. Evidence of this is five new Christians who recently joined the church. The congregation is also developing "church growth eyes" as it looks at the city of Harrisonburg, which has grown out to and now surrounds the church.

Door-to-door canvassing last summer resulted in overflowing

classrooms during vacation Bible school. Wednesday night fellowship has grown and the church's home Bible study and BYC groups are active and growing.

Recognizing the part a well-kept building plays in reaching and holding new people, the congregation recently painted the church building both inside and out, and put on a new roof.

According to Pastor Velanzon, the congregation looks forward to a bright and blessed future.



Painters at work sprucing up the Bethlehem church building.

Sunday School Order Time

Your Sunday School order for next quarter is due **the 15th of this month.**

Make your final selection now, and send your order to:

Brethren Publishing Co.
524 College Ave.
Ashland, Ohio 44805
Phone (419) 289-1708

Your order through the Brethren Publishing Company helps support the Brethren Church.

Fifteen from Berlin church visit home mission church at Sarver, Pa.

Berlin, Pa.—Fifteen members of the Berlin Brethren Church visited Pennsylvania's newest mission congregation, the Sarver Brethren Church, on Sunday, November 14. The purposes of their visit were to become better acquainted with this mission church and to provide encouragement to the young congregation.

The group traveled together in a van, leaving Berlin at 6:45 Sunday morning and arriving at Sarver in time for the Sunday school hour. They attended both the Sunday school and the worship services, and were guests at a fellowship meal served by the women of the Sarver congregation.

Although the Sarver church building was dedicated more than a year ago, most of the group from Berlin had never seen it. One member of the group commented, "... we were not prepared to see how lovely the little church on the hill was." Much of the inside work on the building was done by the members of the congregation.



The Sarver Brethren Church building was dedicated on July 26, 1981.

Bill Campbell, who did the plastering in the building, was also a guest at this service. A singer as well as a plasterer, he presented two vocal solos during the service.

Although most of the group from Berlin had never been to Sarver, the Berlin church has been generous in its support of this mission

church. An item in the Sarver church bulletin for November 14 said, "A hearty WELCOME goes to our guests from the Berlin Brethren Church. We appreciate their presence. We appreciate their spirit of love evidenced in their gracious gifts of money which has proved so helpful in getting the work here at Sarver underway. We appreciate also the most recent gift of offering plates. THANK YOU BERLIN BRETHRENS for caring and sharing."

While at the Sarver church on the 14th, one member of the Berlin group met another of the church's needs. Noting that the church did not have a set of flags to display in the sanctuary, she made arrangements to purchase a set for the congregation.

The Berlin group left Sarver feeling that supporting home missions is important and worthwhile. Because of their visit, they are all the more committed to pray for this young church and its pastor, Rev. Ed Wingard.

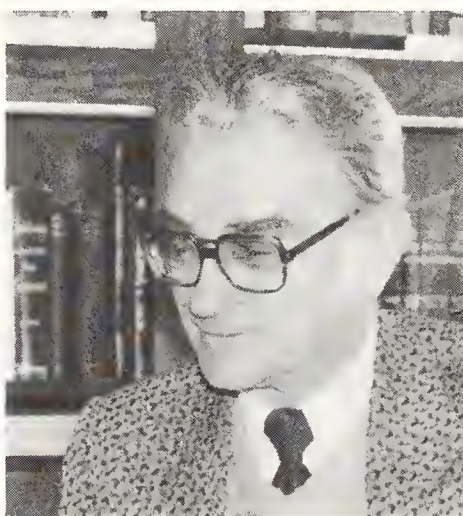
Other church groups might want to consider making similar visits to home mission churches. They would both give and receive a blessing from the visit.

—reported by Ida Kimmel

Dr. Arthur Climenhaga retires from Ashland Theological Seminary

Ashland, Ohio — Dr. Arthur Climenhaga, professor of theology and missions and director of academic affairs for Ashland Theological Seminary, retired in December to become the administrator of Upland Manor, a retirement home in Upland, Calif. He served on the ATS faculty for four and one-half years.

Prior to coming to Ashland, Dr. Climenhaga was vice-president/dean of Western Evangelical Seminary. He also served as president of Upland College, president of Messiah College, as a bishop in the Brethren in Christ Church, and as a missionary to Rhodesia and Zambia. He is currently the general conference secretary of the Brethren in Christ Church.



Dr. Arthur Climenhaga

During his four and one-half years at ATS, Dr. Climenhaga offered a rich flavor to the community life of the school.

Louisville First Brethren completes phase one of remodeling; begins clown ministry

Louisville, Ohio — The First Brethren Church of Louisville completed phase one of its remodeling program in September. The project included insulating the sanctuary walls, covering the exterior of the walls with vinyl siding, putting several feet of brick up from the foundation, and brick-ing in the southwest entrance. The bricks match those of the educational building, which was built in 1960.

Plans are being developed for future remodeling of the interior of the sanctuary and for an addition and new entrance on the east side of the sanctuary.

Also during September, the Louisville First Church introduced a new clown ministry to supplement its ongoing puppet ministry. Both the clown and puppet ministries are used inside and outside the church for special children's ministries.

One important outreach of these ministries was their participation in the Louisville Constitution Day Parade in September. A number of the clowns marched in the parade and a float was built for the event. The clown and puppet ministries have also shared with the children on the pediatrics floor of a local

hospital. The Louisville First Church plans to use these ministries for further outreach into the community at nursing homes and hospitals.

According to Louisville Pastor John Brownsberger, "The children and the 'child' inside all of us who needs to play, celebrate, and have fun, really are enjoying this new clown ministry." Pastor Brownsberger added, "Many thanks go out to Mr. and Mrs. James Wolf, Mr. and Mrs. Larry Hannan, Jean Hiner, Bill Williams, Mr. and Mrs. John Wackerly, and countless others for their work with this ministry."



Louisville First Brethren Church building (at left) showing the improvements on the exterior of the sanctuary. At right, the puppet and clown ministries in action.

Photos by Ray Bates.

Florida winter retreat being planned by National Laymen's organization

Russiaville, Ind.—The National Laymen's Organization is sponsoring a winter retreat, to be hosted by the Laymen of the Florida District. The retreat is planned for February 21-25, 1983, and will be held at Lakewood Retreat, Brooksville, Fla. All laymen and families of the Brotherhood are invited.

The retreat will offer an infor-

mal time of recreation, inspiration, and fellowship. Lakewood Retreat has a large lake, hills, and woods, and those who attend the retreat will be able to use boats, a pool, and other recreational facilities. A hall seating 250 is available for inspirational services.

Cost of the retreat will be \$12.75 per person per day, which includes room, three meals, and use of

recreational facilities. Camper hook ups are available at \$7.00 per night for water, electricity, and drain.

Lakewood Retreat is located just 30 minutes north of Busch Gardens, three miles west of I-75 (off the third I-75 exit north of Tampa).

For more information about the retreat, contact your local Laymen's representative or write to James Payne, Rt. 3, Box 61, Russiaville, IN 46979; or to Lynn Stump, 185 N. Jefferson, Sarasota, FL 33577 (phone 813-955-6983).

Mr. & Mrs. Norman Grumbling new deacon and deaconess at Johnstown Third

Johnstown, Pa.—Mr. and Mrs. Norman Grumbling, Jr., were ordained deacon and deaconess in the Third Brethren Church of Johnstown at a special service in mid-October.

Rev. Glenn Grumbling, brother of the new deacon and pastor of the Mt. Olivet Brethren Church, Georgetown, Del., presented the message for the service. Charlotte Howard, church secretary, read the official minutes pertaining to their call to be deacon and deaconess. Rev. Duane Dickson, pastor of the Johnstown Third congregation, and Rev. Grumbling administered the vows.

Special music included a solo by Doris Grumbling, an anthem by the choir, and a selection by a male quartet (Glenn and Norman Grumbling and Floyd and Glenn



Members of the deacon board of the Johnstown Third Church are (1st row, l. to r.) Ivy Tilley, Norman Grumbling, Jr., Grace Grumbling, Helen Dickson, (2nd row) Violet Grumbling, Erma Benshoff, Charlotte Howard, Mary Blough, (3rd row) Clyde Grumbling, Floyd Benshoff, Richard Howard, Robert Blough, and Pastor Duane Dickson.

Benshoff). Rita Golby and Barbara Rudge were organist and pianist for the service.

A reception for the new deacon and deaconess was held in the church annex following the ordination service, with the church

age from the fire was limited to the interior and contents.

Rev. William Fells, who originally dedicated the Stockton church building, also participated in the rededication service.

Rev. Richard Boyd is pastor of the Stockton congregation.

social committee, headed by June Mitchell, catering.

In addition to their responsibilities in the Johnstown Third Church, Norman Grumbling is on the Ashland College Board of Trustees, and Grace Grumbling is assistant secretary for General Conference and editor of the *Woman's Outlook*.

—reported by Floyd Benshoff

Stockton Church dedicates restored church building

Stockton, Calif. — The Stockton Brethren Church dedicated its restored church building at a special service on Sunday afternoon, November 7.

The restoration was made necessary by a fire which raged through the building on July 6, 1981. Dam-



Restored sanctuary of the Stockton Brethren Church.

Goldenaires

Mr. and Mrs. Herrell Waters, 56th, December 24. Members of the Loree Brethren Church.

Louis and Geraldine Szczypierski, 54th, December 22. Members of the Ardmore First Brethren Church.

Artie and Juanita Elliot, 60th, December 2. Members of the Lathrop Brethren Church.

Mr. and Mrs. Daniel Rorabaugh, 51st, November 26. Members of the Vinco Brethren Church.

Membership Growth

Fairless Hills: 3 by baptism

Flora: 1 by baptism

Lathrop: 6 by baptism

In Memory

David Sylvester Johnson, 89, December 10. Member of the Huntington First Brethren Church where he received perfect attendance awards for the last 18 years. During this period Mr. Johnson walked approximately two miles to church regardless of weather conditions. Services by James Vandermark, pastor.

Russell R. Flora, 74, December 5. Member and deacon of the Flora First Brethren Church. Services by Alvin Grumbling, pastor.

Edna Hopkins, 96, December 2. She was the oldest member of the Bryan First Brethren Church. Services by Marlin McCann, pastor.

Marshall H. Duffy, 63, November 24. Member of the North Manchester First Brethren Church. Services by Woodrow Immel, pastor.

Charles S. Mackel, 82, October 30. Member of the Vinco Brethren Church. Services by Carl H. Phillips, pastor, and Rev. William D. Walk.

Catherine S. Allen, 69, April 3. Member of the Burlington First Brethren Church. Services by Ken Goss, pastor.

Edna Polk Boch



Former Brethren missionary Edna Polk Boch, 87, went to be with the Lord on November 12, 1982. A member of the Burlington First Brethren Church, Mrs. Boch was the wife of Elder William Boch. They served as Brethren missionaries to Argentina from 1916 to 1920.

Elder and Mrs. William H. Boch, as pictured in the April 23, 1919, EVANGELIST.

The Bochs did not wait until they got to Argentina to begin their work. They held three preaching services on the ship that took them to the mission field.

In Argentina, they spent most of their four years of service in Rio Cuarto, where they worked directly with the church in evangelism.

In January of 1919 they moved from Rio Cuarto about 70 miles to La Carlota. In this town they held open air meetings and began a Sunday school. They also bought a surrey and traveled to each house in La Carlota. They were successful in placing at least a portion of scripture in every home in the community.

Services for Mrs. Boch were conducted by Ken Goss, pastor of the Burlington First Brethren Church.

Dr. J. Garber Drushal

Dr. John Garber Drushal, 70, died December 3. Dr. Drushal was a former member of the Smithville Brethren Church and served as General Conference moderator in 1942, at 30 the youngest person ever to hold this office. He also served on the Board of Trustees of the Retirement Fund and on the Missionary Board of the Brethren Church.



Durshal was born in Lost Creek, Ky., July 16, 1912, the son of Rev. and Mrs. George Drushal, founders of the Riverside Christian Training School.

He attended Ashland College, receiving a B.A. degree in 1935. He also taught one year at the college during the 1936-37 school year. The college presented him the Distinguished Alumni Award in 1966 and an honorary Doctor of Laws degree in 1968. He also held an earned doctorate from Ohio State University.

In 1946, Drushal joined the speech department faculty of the College of Wooster. In 1967 he became president of the College of Wooster, a position he held until his retirement in 1977.

A memorial service for Durshal was held December 6 in McGaw chapel on the Wooster campus. Dr. Donald Rinehart, a former pastor of Dr. Drushal and the current General Conference moderator, participated in the service.

Weddings

Donna Lee Wood to **Tab Glenn Boyer**, November 26, at the Johnstown Second Brethren Church; Don Wagstaff, pastor, officiating. Groom a member of the Johnstown Second Brethren Church.

Lorinda Kay Miller to **Buff Taylor Fuller**, November 13, at the College Corner Brethren Church; St. Clair Benshoff, pastor, officiating. Bride a member of the College Corner Brethren Church.

Mindy Worl to **Tony Caldwell**, October 2, at the Loree Brethren Church; Claude Stogsdill, pastor, officiating. Members of the Loree Brethren Church.

Leslie Martin to **Jeffrey Fellows**, September 25, at the Kokomo First Nazarene Church; Ken Goss, pastor of the Burlington First Brethren Church, and Rev. Greg Reed officiating. Groom a member of the Burlington First Brethren Church.

Bobbi Carol Wingard to **Jerry J. Frazier**, June 27, at the Burlington First Brethren Church; Ken Goss, pastor, officiating. Members of the Burlington First Brethren Church.

*To you,
the members of
The Brethren Church*



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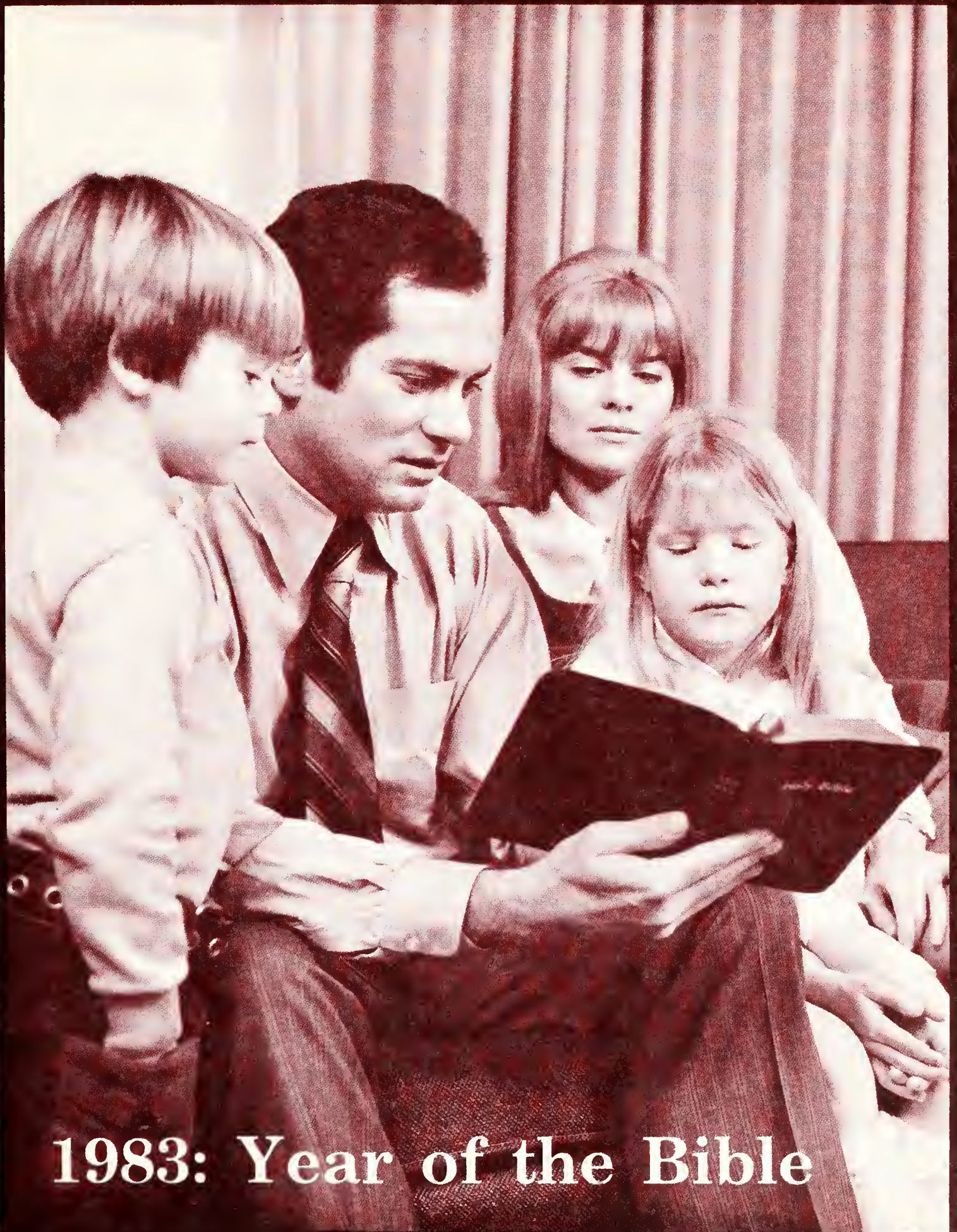
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1983: Year of the Bible



Learning From Our Heritage

by Dale R. Stoffer

Salvation: Man's Situation and God's Initiative

LAST month we concluded a series of articles on Brethren sources of authority. It is in this area and in two others—salvation and the church—that most of the beliefs that make us uniquely Brethren are to be found. In coming months, therefore, I would like to share how the Brethren have historically understood the doctrines of salvation and the church.

Any discussion of salvation must begin with a consideration of why salvation is necessary. From what do we need to be saved?

Genesis 3 teaches us that the disobedience of Adam and Eve to the Lord's command (Gen. 2:16-17) brought several terrible consequences. Death, both physical and spiritual, became a tragic reminder of man's disobedience. The image of God (which includes all those faculties unique to man), in which humanity was created (Gen. 1:26), became marred. Human experiences and relationships were distorted. And the natural creation itself was cursed (see Gen. 3:16-19).

The Apostle Paul teaches us that death has spread to all humanity not only because of Adam's original sin, but because each of us has sinned (Rom. 5:12; 3:23). In our own way we all have exhibited that rebellion, self-will, and pride which ultimately say to God, "I will do it **my** way!"

In answer to our question, "From what do we need to be saved?" the Bible replies that we need to be saved from ourselves and from the grim consequences of our rebellion against God (read Rom. 1:18-32). As the old Pogo comic-strip character used to say, "We have met the enemy and he is us."

In discussing salvation it is important to distinguish two different parts. The **provision** of salvation refers to Christ's work of redemption for us on the cross. The **appropriation** of salvation refers to our personal acceptance of Christ's work for us and the outworking of this salvation in our lives.

The Brethren invariably have seen Jesus' life, death, and resurrection as the **only**

means of salvation for mankind. It is by His atoning death in our place that we may obtain release from sin and its consequences. He has provided the forgiveness of sins, the freedom from guilt, the promise of eternal life which make it possible for us to be restored to the position of glory God intended for us (see Ps. 8:4-8).

But it is upon the appropriation of salvation that I would like to focus. Just as the provision of salvation is solely by God's initiative, the Brethren have generally emphasized that the appropriation of salvation also depends on God's initiative. The Brethren of the first two centuries especially emphasized that our personal acceptance of salvation must begin with the **illumination** or **enlightenment** of our hearts and minds. Today we hear little about this truth, but scripturally it is one of great importance.

Simply put, because of our rebellion against God and the spiritual blindness that darkens our understanding of the things of the spirit (see I Cor. 2:14), each of us depends upon God's work of enlightening our minds concerning our spiritual condition. This enlightenment occurs through the joint working of the word of God (Scripture) and the Holy Spirit. (Here is another instance of how the word and Spirit work together—see the earlier article on the Holy Spirit.)

Declaration of the word through preaching and teaching becomes a very important step in providing people with the knowledge of salvation (see Rom. 10:13-15). But *knowledge* of God's word is not enough. The Holy Spirit must take this seed of the word and convict our hearts of our spiritual need before faith can blossom (see Jn. 16:8-11).

The desire to seek God and find release from sin and guilt is something only the Holy Spirit can create. It is in this sense that the appropriation of salvation, just like the provision of salvation, is solely God's gracious gift to us. We cannot attain salvation by our own effort. [†]

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throughout its one hundred years.*

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Cover

On October 4, 1982, President Reagan signed into law a joint resolution of Congress making 1983 the "Year of the Bible." George Solomon explores the significance of this for Brethren people in an article beginning on page 4.

photograph by HAROLD M. LAMBERT

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February 1983

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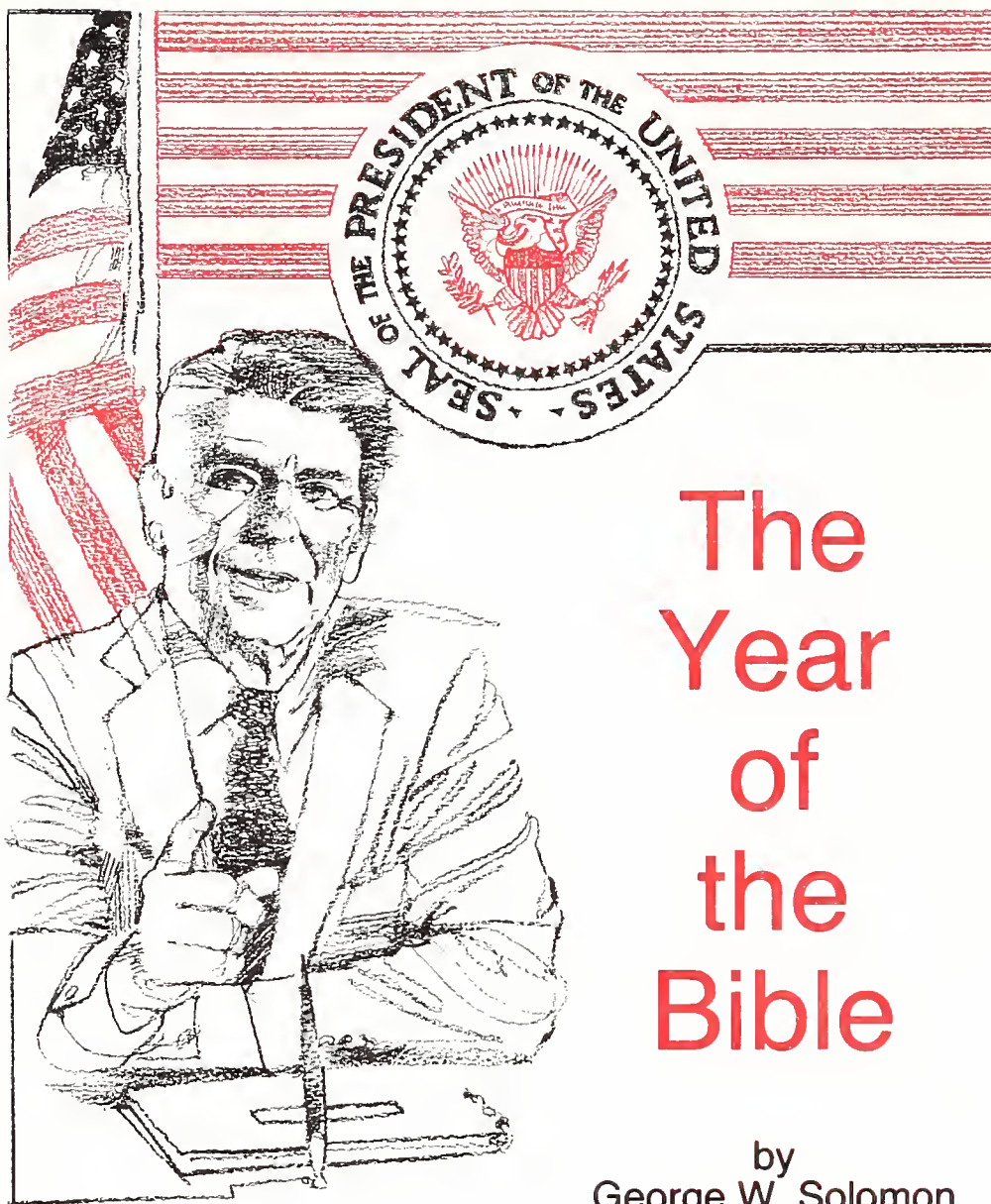
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The Year of the Bible

by
George W. Solomon

PRESIDENT Ronald Reagan has designated 1983 as the "Year of the Bible." The President took this bold step to give recognition to the important role the Bible has played in the life of our nation.

Certainly there is abundant evidence that the Bible has played an influential part in both the birth and the life of our great country. The Constitution of the United States reflects this influence. Our money carries the motto "In God We Trust." The Pledge of Allegiance to the flag of our nation includes the words "one nation under God." Our President when taking the oath of office places his hand on the Bible. And for years it has been the custom in our courts for a witness to place his or her hand on the Bible when taking the pledge "to tell the truth, the whole truth, and nothing but the truth, so help me God."

Rev. Solomon is pastor of the Milledgeville, Ill., First Brethren Church. This is an edited version of a sermon he preached on Sunday, January 2, 1983.

I know that as a nation we have drifted far away from using the Bible to regulate our moral behavior, to interpret old laws, and to establish new ones. And it is certainly true that for Christians every year should be a "Year of the Bible." Nevertheless, I think it is good and right that the Bible is being given this recognition in 1983.

Many may think that President Reagan's action has little or no significance. But a group of athiests thought it significant enough to try to get the federal courts to prevent the President from designating 1983 as the "Year of the Bible." If some athiests consider the President's action important enough to fight it

in the courts of our land, shouldn't Christians consider it important enough to applaud it in the churches of our land?

Not only has 1983 been designated the "Year of the Bible," but 1983 is also the 100th anniversary year of The Brethren Church. And while the Bible has played a significant role in the life of our nation, it has played an even more significant role in the life of our church.

The Brethren Church is the outgrowth of a movement that began 275 years ago in 1708 in Germany under the influence of the Holy Spirit and the leadership of Alexander Mack. The Bible was used as the source for establishing the doctrines of that movement. When Mack felt led by the Holy Spirit to break with the state church of his day, he searched the Scriptures diligently to determine what doctrines were taught and practiced by the New Testament church. He then sought to found a new church that observed those doctrines.

The Bible was then used to settle differ-

"For Brethren people, 1983 should be not only a year in which we as a church celebrate our centennial, but also a year in which we affirm our President's resolution and reaffirm our own biblical heritage and our continuing commitment to God's word."

ences among the members of that new church. When such differences occurred, the members would sit down together and prayerfully seek a solution in the Bible.

The Bible was also used when the new church was faced with decisions. Whether in the midst of persecution in the Old World or in a new and different environment in the New World, these early Brethren used the Bible as their sole source of authority for all matters of faith and practice.

In the last quarter of the nineteenth century strong differences of opinion about church order and practice arose in this movement. As a result, a three-way division took place. Out of this division emerged the Progressive Brethren in 1883. They advocated change in church government and greater emphasis on missions, Sunday schools, and Christian education. They also rejected certain practices that stressed an outward show of religion, such as beards and plain clothes. This group became known as The Brethren Church, of which we are now a part.

When the Progressive Brethren met in Dayton, Ohio, in 1883 to organize The Brethren Church, they continued in the tradition of Mack and his followers and took as their motto, "The Bible, the whole Bible and nothing but the Bible."

Thirty-eight years later (in 1921) the National Ministerial Association of The Brethren Church reaffirmed this designation of the Bible as our sole source of authority in what is known as "The Message of the Brethren Ministry." This document states: "The ministry of the Brethren Church desires to bear testimony to the belief that God's supreme revelation has been made through Jesus Christ, a complete and authentic record of which revelation is the New Testament; and, to the belief that the Holy Scripture of the Old and New Testaments, as originally given, is the infallible record of the perfect, final and authoritative revelation of God's will, altogether sufficient in themselves as a rule of faith and practice."

At present a task force appointed by General Conference is writing a "Centennial

Statement of Faith" for The Brethren Church, to be presented and adopted at the 1983 Conference. This statement will once again designate the Bible as our sole source of authority and will spell out in detail the biblical-based faith on which our church stands today.

It may have been by the hand of God or it may have been simply coincidence, but I find it of great interest that the President of the United States has designated the year in which our Bible-believing church celebrates its 100th anniversary as the "Year of the Bible." For Brethren people, 1983 should be not only a year in which we as a church celebrate our centennial, but also a year in which we affirm our President's resolution and reaffirm our own biblical heritage and our continuing commitment to God's word.

It is surely correct to lift the Bible up above all other books, for it is unique. It is the most important book in all the world. The Apostle Paul affirmed this when he wrote to young Timothy and said, "The whole Bible was given to us by inspiration from God and is useful to teach us what is true and to make us realize what is wrong in our lives; it straightens us out and helps us do what is right. It is God's way of making us well prepared at every point, fully equipped to do good to everyone" (II Tim. 3:16-17, *TLB*). Another reason that the Bible must be considered as the greatest of all books is that it contains the Good News, which is the power of God unto salvation for all those who believe.

The Bible is absolutely trustworthy. Jesus said, "And though all heaven and earth shall pass away, yet my words remain forever true" (Lk. 21:33, *TLB*).

The Bible is as unchanging as God Himself. Not one jot or tittle, that is, not one dot on an *i* or cross on a *t*, shall change until all is fulfilled. And the Apostle Peter tells us that "the word of the Lord endureth for ever" (I Pet. 1:25).

History has surely proven these claims to be true. As Albert Baird Cummings wrote:

(continued on next page)



"Let us resolve to grow in the grace and knowledge of our Lord Jesus Christ by participating in some type of Bible study program during the year."

The empire of Caesar is gone; the legions of Rome are smouldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the prince of the Pharaohs is fallen; the Pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a wreck behind; but the Word of God still survives. All things that threatened to extinguish it have only aided it; and it proves every day how transient is the noblest monument that men can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave, intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath! Many a Demas has forsaken it, but the Word of God still endures.

The Bible should be read and studied every day by all who believe it. The study of God's word will help us to rightly divide the word of truth. The study of God's word will enable us to be always ready to give an answer to those who ask us about our faith. The study of God's word will assure our growth in the grace and knowledge of our Lord.

The Bible is food for the soul. The prophet Jeremiah said, "Your words are what sustain me; they are food to my hungry soul" (15:16, *TLB*). And the Apostle Peter wrote, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Pet. 2:2).

The Bible is the sword of the Spirit that the Christian takes as a weapon against Satan. The psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee" (119:11). And Jesus set us a perfect example in the use of this sword when He successfully repelled Satan's every attack in the wilderness by quoting Scripture.

The Bible lights the way for us through this dark world. "Thy word is a lamp unto my feet, and a light upon my path" (Ps. 119:105).

The Bible is life-giving! "But these [things] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (Jn. 20:31).

The Bible is the ground of our faith, the source of our hope, the assurance of our souls!

I believe that if we, as a nation, would truly accept the Bible as divine wisdom and truth—if we would use biblical principles to establish and interpret the laws of our land and to guide all executive, judicial, and legislative decisions—it would make a great difference in our country.

I believe that if we, as the church of the Lord Jesus Christ, would accept the Bible—I mean really accept it as our final authority in all matters of faith and practice—and if we would get really serious about our God-given commission to proclaim the word of God throughout the earth, it would make a great difference in our world.

I believe that if you and I, as individual Christians, would use the Bible in settling all our differences, in making all our decisions, in determining the course of every action we take this year, it would make a great difference in our lives.

Yes, I believe that the Bible could make a great difference in our land, in our churches, in our world, and in our lives. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12).

Let us resolve to read our Bibles every day in 1983.

Let us resolve to grow in the grace and knowledge of our Lord Jesus Christ by participating in some type of Bible study program during the year.

Let us resolve to be faithful in proclaiming the truths of God's word throughout this year.

Let us resolve to bear witness to our biblically-based faith in every word, deed, and action in 1983.

Let's truly seek to make 1983 the "Year of the Bible" in our lives! By doing so, we will affirm President Reagan's bold action! [†]



the salt shaker

by Alvin Shifflett

Finders of the Lost Ark?

THE Ark of the Covenant has been found! That's the claim of an article by a Dr. Charles R. Taylor in a newsletter called *Bible Prophecy News*. Someone handed me a copy of the article back in March of last year.

The article stated that the Ark was found in a sealed passageway of a concealed cave on Mount Pisgah, east of Jerusalem, thirty-five miles southeast of Ammon, Jordan.

Jim Bollinger, a member of the expedition, said they used a pickaxe to break through a cement-like seal over the cave's entrance. It was then, after the breakthrough, that they breathlessly observed the long-lost artifact—"a gold covered chest 4 feet wide, 5 feet long, and 4 feet high, with two 9 foot tall wings of cherubim on either side of a mercy seat."

Needless to say, the article sent chills up my spine. My pulse quickened. This was one of the greatest discoveries since the Dead Sea Scrolls were found. This would once and for all silence the critics who claim that the Ark is only a mythical object in the Old Testament. This was more exciting than "Indiana Jones" in *Raiders of the Lost Ark*!

But as my initial excitement subsided and blood again brought oxygen to my brain, I thought: "If this is true, why isn't it front-page news in the *Chicago Tribune*? Why do I have to read about it in some obscure newsletter from southern California?"

I was now rational enough to sit at my typewriter and write letters asking for verification of this alleged discovery. I also began to ponder the history of the Ark.

The Ark of the Covenant dates back to the time of Moses. In Exodus 25 God ordered its construction. It was built of acacia wood. The box was 45 inches long, 27 inches wide, and 27 inches deep, and was covered inside and out with gold. The lid was adorned with two-winged cherubim of hammered gold, facing each other with outspread wings. The area between the two figures was known as the "mercy seat."

The Ark contained the tablets of stone (the Ten Commandments), a jar of manna (the

mysterious food that God provided the Israelites in the wilderness), and Aaron's rod which budded, blossomed, and yielded almonds (see Num. 17:8; Heb. 9:4).

During their wilderness wanderings, the Israelites carried the Ark of the Covenant with them. After they entered Canaan, they eventually placed the Ark at Shiloh. Shortly before the reign of Saul, the Philistines captured the Ark, but they soon returned it in order to escape the calamity it brought them.

When David became king and established Jerusalem as his capital, he brought the Ark there. Then, when Solomon built the Temple, the Ark was placed in the Holy of Holies.

We don't know what happened to the Ark when the Babylonians conquered Jerusalem and destroyed the Temple in 587 B.C. Perhaps it was also destroyed or carried off to Babylon, although one tradition says that Jeremiah hid it in a cave.

I don't have space in which to interpret the symbolism of the Ark in detail. Suffice it to say that it symbolized God's presence among His people. Neither the Ark nor its contents contained any supernatural power. Rather, the power belonged to the God whose presence the Ark represented.

Even these reflections on the history and symbolism of the Ark did not completely dispel my excitement. I still wanted to shout, "They've found the Ark!"

But in time, I got an answer to one of my letters. Here is an excerpt: *I've attempted to find out whether there is any veracity to the article which you sent me regarding the Ark. . . . I tend to agree with you that this is not a legitimate find. If it had been, I am sure that Christian archaeologists would be the first to shout it from the housetops. This has not happened so I am doubtful.*

The letter was signed by Billy Melvin, executive director of the National Association of Evangelicals.

I'm reminded of what Charles H. Spurgeon once said: "A lie travels around the world while truth is putting on her boots!" [†]



A Valentine from God

by Stephen Cole

Dear Christian,

I love you. I love you!

Does it shock you that I would say those words? Does it seem just a little impossible that I, Almighty God, could love you?

This morning when you woke up, you didn't feel especially loved. Why should anyone get up on a Sunday morning and go to church when he or she is physically, mentally, and emotionally worn out? I've watched you struggle through toast, coffee, crabby kids, and snow and ice to get to church. Then they tell you to worship me joyfully.

When you got up, you turned on the radio to check the weather and in just thirty seconds you heard of higher unemployment, huge budget deficits, several violent crimes, a bank in financial trouble, and the death of a friend. I understand why you wonder if life is really worth-while and if I really care.

But I still say, "I love you." I love you when you hurt. I love you when you cry. I loved you when your mother died. I even love you when you wonder if I love you.

Why do I love you? Let me tell you why.

First, I love you because I am love. Everything I have ever done has been grounded in love.

I gave you your first valentine milleniums before you were born when, in the Garden of Eden, I created Adam and Eve with the ability to make choices. This means that you, too, can make your own decisions. I loved you way back then when I did that for you.

I gave you additional valentines when I convinced Abraham, Isaac, Jacob, Moses,

Joshua, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, and even Malachi to follow me. I convinced them that they would lead the world to new paths and new understandings of my ways, and now you share their faith.

I also gave you a valentine when I spared the Israelites when they failed to follow me. I knew that eventually they would come back to me, and I kept on loving them, for I am love.

What I am trying to get you to understand is that I cannot but love, for love is my first quality. Can you understand that?

Secondly, I love you because I created you. You often looked at your body while you were growing up and wondered why anyone could even care about you. You also anguished over your personality and spent some nights in tears as you dealt with your humanity, your weaknesses, and your failures.

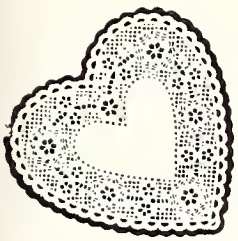
But I love you because you are the way I made you. I don't make junk! I never have and I never will!

Remember, because of my love you aren't a slave in a coal mine; or sick without the existence of doctors and hospitals; or unable to learn because there are no Sunday schools or public schools. I created you, and I love my creation.

The third reason I love you is because I know you can love me back. I don't expect that same total, complete love that I have. But I do expect you to honor me, listen to me, and trust me. After all, I will never do anything that will not be for your best.

Many have tried to blame me for war, for the crash of a plane, and even for the death of a child. They ask, "How could a God of love stand by and allow these things to

Rev. Cole is pastor of the Cerro Gordo, Ill., Brethren Church. This is an edited version of a sermon he preached February 14, 1982.



"Christian, this is the way I love you. I don't cause your problems. But when you get yourself into trouble, I am always ready, willing, and able to take you back and love you even more."

happen? If He is God, He is responsible for whatever happens."

How can I stand by and watch? With a lot of frustration and eternal anger, that's how! But maybe I can better answer this question with a story. A man had a son who wanted to live his own life without anyone telling him what to do. So he asked for and received from his dad his life savings and his share of his dad's IRA. The son left town and found a nice resort where he could enjoy life with the jet set.

With high taxes and a poor exchange rate, his money was soon spent. Then, because of the depression and the high unemployment rate, he could not find a job. When his unemployment benefits ran out, the only job he could find was feeding garbage at a local hog lot. He was given permission to eat what the hogs passed over.

His dad knew he was in trouble, for his proud, boasting letters had stopped coming. But his dad also knew that his son was exercising his freedom, his right to be "me." All he could do was agonize for his son and hope for his return. Finally, one day the son did come trudging home. When his dad saw him coming, he ran out to meet him, then quickly arranged a party.

This dad had not caused the son's problems. The son had gotten himself into trouble. But his dad loved him so much that he was willing to take the son back.

Christian, this is the way I love you. I don't cause your problems. But when you get yourself into trouble, I am always ready, willing, and able to take you back and love you even more.

Fourth, I love you because it has cost me to love you. Frankly, sometimes you make me angry because you hurt my son who came to earth as Jesus Christ. I even turned my back when they put him on the cross. I wept when he asked me to "let this cup pass from me, nevertheless, not my will but thine be done."

I hope you realize that my son went through every human agony for you. He did it so that you might be free from the polluting sin that gets in between us. His death for you was proof of my love.

Fifth, I love you because I want you to know what love is like. It hurts me to hear you scream, "I hate you, I hate you!" It hurts me to see you decide that two men or two women loving each other is all right. It hurts me to see you kill innocent babies by abortion. It hurts me to see you decide that you no longer love someone when you said, "Until death us do part." It hurts me to see you put so much emphasis on sex that when you want to really love someone you have no way of even guessing what it means to love.

I want you to love each other as I love you. Wouldn't that be a valentine? If you did that, you husbands and wives would hold hands in church, for loving me helps you to love one another more. You would resolve while listening to the sermon to spend more time with your children. If you began loving me as I love you, your friends at work would wonder what had happened to you. They would know something was different even if you said nothing, because you would radiate love.

I wanted this letter to come to you on Valentine's Day because I want you to be my valentine. Will you? I want you to share your lonely, quiet moments with me. I want you to know that at anytime and anywhere you can talk to me without any fancy words. You can express the desires of your heart and tell me how much you love me.

I want you to realize I am your greatest friend and that I will never fail you. I'll even talk back to you by means of my Holy Spirit. I won't speak by earthquakes, wind, or fire, but by a quiet word in the depths of your heart. It will be personal, loving, and joyful.

I may hurt you at times, because best friends sometimes have to hurt one another in order to make each other better. I may tell you to confess a hidden sin; give a valentine to the old, grouchy neighbor down the street; dig deeper into your pocket for some money for a special need; or give some extra time to help the church.

I love you, Christian. Will you be My valentine? Will you love me back? Will you pray to me so that we can talk? Will you quit chasing after other pleasures?

I love you, Christian. Do you love me? [†]

A LADY in a home for the aged often greeted me with the words, "I've been thinking of you today. I had a feeling you would come." I'm sure that wasn't the only day she had felt that way. She had probably been looking forward to a visit for many days.

But if a short visit can mean so much to a person—and it does to many—shouldn't it be worth some thought and preparation in order to make it a special experience? Just visiting a shut-in is worth something, but if we can say and do things that will enrich that person's life, let's do so.

How do you listen?

A good listener is rare. That's because listening requires work. Good listening means getting away from our own thoughts and concerns and entering another person's world. If the person you're visiting asks, "Am I boring you?" you probably haven't made the transition.

An interested listener gives another person the chance to express herself, to bring into focus thoughts that have been hazy and to revive ideas that have been dormant. Giving a person with bottled-up emotions the

chance to release them and to get a fresh start makes an enormous contribution to that person's well-being.

After a visit with a shut-in in which you have done little talking but have been an interested listener, don't be surprised to hear the person say, "You don't know how much good your visit has done me."

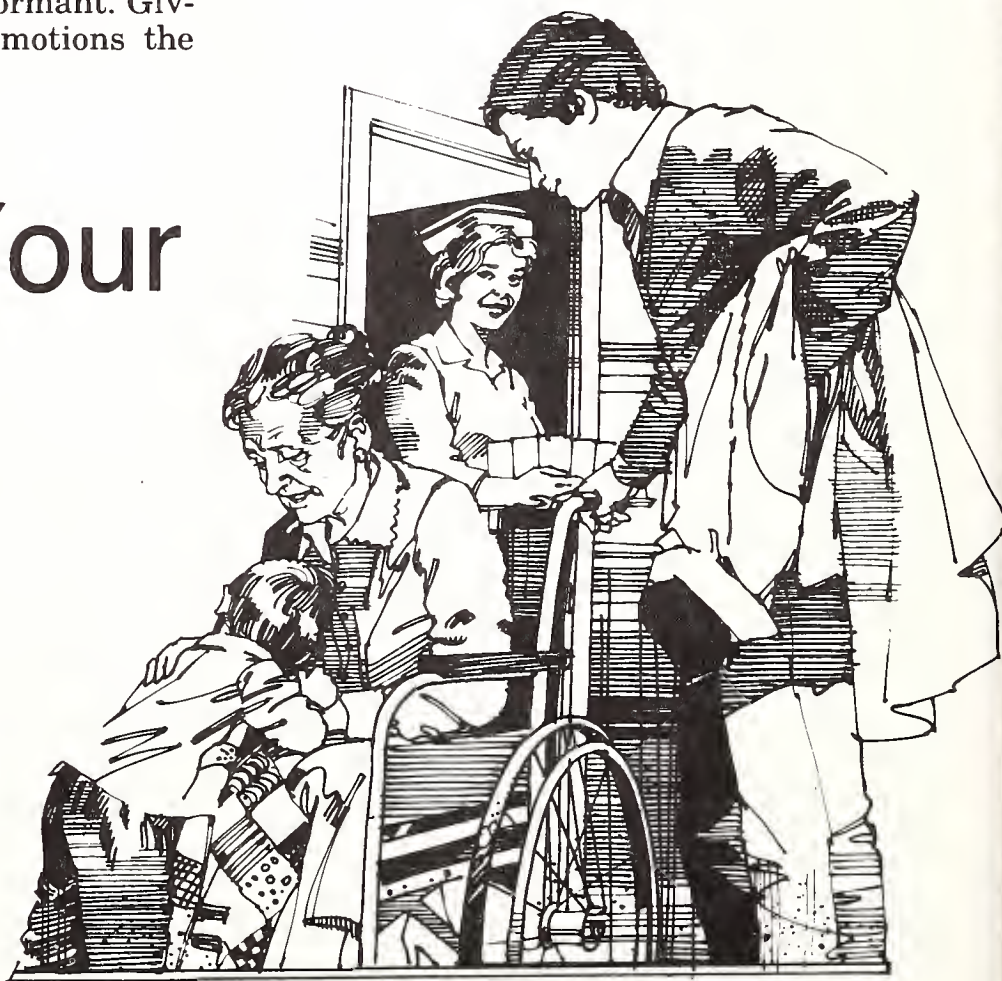
Part of the listening process is to reflect back to the person some of the feelings she has been expressing. After listening to a woman's complaints about the infrequency of her son's visits, one response might be, "You're upset because he seems too busy to get here more often." Mirroring back to a person some of the feelings she expresses is a way of helping her see more clearly and objectively what has been confused and hidden.

A good listener can go a step further. A passive listener may let the speaker move aimlessly over many items. Sometimes, however, the person who is speaking needs to explore his thoughts and feelings more deeply. A question by the listener such as "Why do you feel that way?" or "What do you mean?"

Mr. Scofield is associate editor of Decision magazine. He lives in Coon Rapids, Minn.

Making Your Visits to Shut-Ins Count

by Willard A. Scofield



will often help a person express his feelings more completely.

There are times when you should share your thoughts and experiences in the conversation. But give your shut-in friend the opportunity to open himself to another human being. He may not have had that chance in weeks or months.

Move into their world

The considerate caller spends time thinking about what to say during the visit. What things would interest the shut-in friend? One elderly gentleman, when asked about his travels, glowed with satisfaction as he described trips to Watkins Glen and the Delaware River Water Gap in Pennsylvania. Sharing a similar experience makes a conversation stimulating.

Those who have been active in church work are often eager to hear news about friends and acquaintances with whom they have worked. Gather up some of the latest news of the church and community for your next shut-in visit.

Make the conversation positive. Major on the good things that have happened, not the bad. We would do well at this point to remember Paul's words, "Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (Phil. 4:8, RSV).

Chances are your shut-in friend may want to remember back to a period when she was in her prime. The Twenties or the Depression era may have been before your time, but if your friend wants to think back to those eras, go with her. Let her relive her best days.

As you begin your visit, think about the position that will be most comfortable for your friend. Be seated in a way that will make eye contact easy for him. If another person shares the room, perhaps you and your friend can arrange to have your visit in a lounge, where the conversation can be private.

Make each visit a surprise

The routine of life in a home for the aged, a nursing home, or even a private home can be dull for the shut-in. It's quite different from a hospital, where the frequently short but intensive treatment gives a person little opportunity to be bored. But for shut-ins,

something new and different—some little break in the routine—is a welcome change of pace.

Flowers, candy, or cookies are some of the things most often brought to shut-ins. But other items, because of their newness and freshness, may bring even more satisfaction. The shut-in who loves to read may delight in a carefully selected book. Some imported item, an interesting picture, even something which you can only lend until you come again, will brighten a shut-in's life.

When our son was a baby, I took him several times to visit an elderly lady. Few things delight an elderly person more than watching a child play. I took a book of pictures of our baby to another shut-in lady; she was delighted.

Another refreshing experience is taking the shut-in for a drive. For a man whom I visited in a sanatorium, it was a happy break in his routine when we went for a drive through the surrounding countryside, stopping at a diner for pie and coffee. One elderly lady looked forward to driving a few miles to get a frozen custard. Such excursions must be made, of course, with the permission of the institution.

Make the close of the visit special. A hug, a kiss, an arm around the shoulder are warm ways of saying goodbye. Say something positive and encouraging as you leave.

These suggestions call for a bit of thought and preparation. But the usefulness of any meeting depends on the preparation we make. If we were planning a visit to a high official, we would make elaborate preparations. Our visits to shut-ins should be planned, too, for they are a service to our Lord Himself, who once said, "... as you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40). [†]

Have you ever visited a shut-in? If not, or if you have only done so on rare occasions, perhaps this article will encourage you to begin making such visits.

If you live near one of our Brethren retirement homes (see pages 14-17), you might want to visit a resident there. But if not, there are surely shut-ins who are members of your church who would appreciate a visit. And nearly every area has a rest home with residents who would like someone to spend time with them.

By putting into practice the suggestions in this article, you can bring added joy to some shut-in's life.

What is a Superannuated Minister?

by Doris Shultz and Ronald W. Waters

BECAUSE the term "superannuated" is not a part of our everyday vocabulary in 1983, our minds conjure up different images when we hear about the Superannuated Ministers' Fund.

For example, take this simple test:

A "superannuated minister" is (choose one only):

- (1) A pastor with extraordinary strength or ability uncommon to others (a "bionic man of the cloth");
- (2) A pastor who makes a large annual salary;
- (3) A pastor constantly on the go, one who can accomplish more in one year than most can in two;
- (4) None of the above.

If you said "(4)" you answered correctly. So what is a "superannuated minister"?

To be superannuated means to be "retired from service, especially on a pension, because of old age or infirmity."

In the late 1800's, the Sister's Society of Christian Endeavor (forerunner of the present Woman's Missionary Society) assumed responsibility for aid "for aged and needy ministers" in the absence of a formal retirement program. By 1912 this task had become too large for the Society, so they petitioned the General Conference to assume responsibility for maintaining the Superannuated Ministers' Fund. Conference that year created a new Board of Benevolences. (Later this board was merged with the Brethren's Home Board to form the present Benevolent Board.)

In 1951 Conference adopted a plan for a formal retirement program for pastors and other church workers. Pastors and their

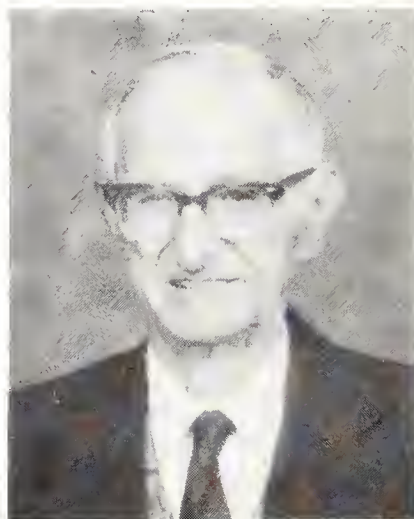
wives who were in the later years of their ministry or who were already retired, however, were to continue receiving retirement support through the Superannuated Ministers' Fund.

The fund continues to be administered by the Benevolent Board and is supported through the offerings to that board. One retired pastor and three pastors' widows receive a monthly benefit. Though this benefit is small by today's standards, it does provide some support for those who have served The Brethren Church faithfully for so many years.

Who are some of the recipients?

D.C. White joined the Berlin Brethren Church in 1905 and was called to the ministry by that congregation in 1931. (He did not allow himself to be ordained until 1933 because, he says, "I wanted to prove myself.")

His first pastorates were the Valley (Jones Mills) and Mt. Pleasant Brethren Churches in Pennsylvania. His beginning salary was \$40 per month.



Rev. D.C. White

Other churches he served (some on a part-time or supply basis) included St. James, Milledgeville, Cumberland, Waynesboro, Calvary, Sergeantsville, and Berlin. He also spent four years in city mission work in Philadelphia—two years in street work in the slums and two years preaching on ships docked at the port.

Mrs. Shultz of Ashland, Ohio, is a member of the Benevolent Board. Mr. Waters is director of denominational business for The Brethren Church.

Brother White is still active in the Berlin Brethren Church where he teaches the Golden Age Class of about 40 members. He's looking forward to celebrating his 99th birthday on July 22.

Edna (Mrs. J.G.) Dodds is living in Rockford, Illinois, with her daughter. She served with her husband for 58 years of ministry in



Mrs. Edna Dodds

The Brethren Church. During those years they served churches in Preston, Nebraska; Teresita, Missouri; Mexico, Corinth, and Muncie, Indiana; and Smithville, Ohio. They also started new congregations in Akron and Mas-

sillon, Ohio. Both of their sons, Gilbert and Myron, were ordained ministers in The Brethren Church.

Mrs. Dodds is in good health, though she has been blind for several years. She notes that she "reads" her Bible daily through records. She also notes that three grandsons are now preparing for the ministry.

Gladys (Mrs. S.M.) Whetstone lives in Brethren Village at Flora, Indiana. She and her husband pastored the churches at Teegarden,

Tiosa, Roann (twice), Napanee, Goshen, Loree, and Oakville, Indiana; Waterloo, Iowa; Berlin, Pennsylvania, and Dayton, Ohio. After Rev. Whetstone's death, Mrs. Whetstone served as a dormitory house-mother at Ashland College before retiring to Flora.



Mrs. Gladys Whetstone

Mrs. Whetstone says, "I seem to be busy most of the time" at the Brethren's Home

and Village. She plays piano for the weekly worship service and is involved in the Comfort Club, the weekly Bible study, and the monthly birthday parties.

She speaks glowingly about the developments of Flora, including the new Livingston Room. Those who know her also speak glowingly of her ministry at Flora.

Helen M. (Mrs. Willis) Ronk resides in Goshen, Indiana. She and her husband served the Roann and Goshen, Indiana; Salem, West Alexandria, and Ashland (Park Street), Ohio; Meyersdale, Pennsylvania; and Waterloo, Iowa, congregations. Rev. Ronk was also dean of the seminary, taught at Ashland College, and was president of the Brethren Publishing Company when the College Avenue facilities were built.

Mrs. Ronk notes, "Serving this many churches during these years, we made many wonderful friends. I attended the Conferences for many years and I do miss seeing my friends." She also says she devotes time now to knitting, sewing, reading, and house-keeping.

All four recipients express their appreciation for the support they receive from The Brethren Church through the Benevolent Board. [†]

**The Benevolent Board:
Serving those who have faithfully served!**

February is the month for emphasizing the ministry of the Benevolent Board. The Board consists of 10 members. In addition to regular meetings throughout the year, the board tries to meet at least annually with the boards of each of the retirement/nursing care centers for an update on their ministries.

The Benevolent Board supports the following ministries with contributions received from Brethren churches: (1) the Superannuated Ministers' Fund; (2) the Brethren's Home in Flora, Indiana, and Brethren Care of Ashland, Ohio (one-half of offerings from Indiana and Ohio districts go to their respective homes); and (3) Buckeye Apartments in Ashland (rent/maintenance subsidy).

The board thanks you for your support this month and throughout the year.

Benevolent Care

Twelve Months of Progress at Brethren Care

THE twelve days of Christmas had its 1982 counterpart in twelve months of progress at Brethren Care in Ashland, Ohio. Some of the more noteworthy improvements and changes will be mentioned in this review.

The new addition to our facility was completed last spring and now provides needed dining space, a private room for chapel services and meetings, a separate activities-recreation room and storage, expanded kitchen storage space, and an employee break room.

The Benevolent Board greatly assisted in the new construction by loaning us \$65,000, payable at seven percent interest in monthly installments. The final cost of the addition was \$97,927.67, which did not include furnishings. However, due entirely to the generosity of residents, friends, board members, and staff, we have received numerous items that greatly enhance the use and decor of the new rooms: a large conference table, attractive scenic murals, wall clocks, and pictures.

In addition, our laundry work area was

nearly doubled by careful rearranging and by a great deal of remodeling. This was done by our own maintenance department, saving us a great many dollars. An added washer and dryer were installed, with increased volume and linen flow benefits to our total care delivery. The Brethren Youth contributed \$3,500 toward the purchase of a trash compactor, a big improvement to our sanitation measures.

The new construction also included a large outdoor patio, which provided an ample area for our Fourth of July family picnic.

Our sign at the main entrance was replaced in October, and a smaller "exit" sign with our name on it was placed at the other driveway on Center Street. A walk-in freezer and refrigerator were added in the much-needed expansion in the kitchen, improving food preparation efficiency.

Our twelve months of growth and development have truly been a blessing to our important mission. Yet, many needs continue to face us, and we are realizing the importance of making them known to all of our loyal supporters and contributors. Updated physical therapy equipment, such as a tub-whirlpool with port-a-lift, is just one such need. Added funds for activities would enable us to expand this program by providing a wider range of supplies. Additional volunteers in direct resident services is under discussion, but we first need more of those caring people who can give three to five hours per week. We also have need for landscape improvement and parking expansion, new lounge chairs, and storage cabinets. Large ceiling fans for working areas are also needed.



Exterior view of the new addition at Brethren Care.

The list of needs could become quite long if we added items that are not as crucial as those already mentioned. In addition, there are certain projects that would come under "preferred plans and equipment" that would enable us to upgrade and improve the quality of care. Since some of these items could be construed as "extras," they are difficult to incorporate in our operational budget because we function so very close to actual daily costs. That results in our not having any surplus funds with which to purchase such items. Yet, part of our mission is to discover measures we can take to continually improve resident comfort and environmental quality.

On July 1, Ken Seege began his administrator-in-training program toward licensure. He has served as an assistant to Lenny Seaman, who has retirement plans for some time this year. Ken is his planned successor.

The following is a list of people who have contributed a wide variety of gifts to Brethren Care, mostly in cash donations toward equipment and interior decoration.

Miss T. Baer
Mrs. A. Becknell
Benevolent Board
Mr. & Mrs. Benshoff
Mrs. J. Brelsford
Mrs. S. Budd
Miss D. Carpenter

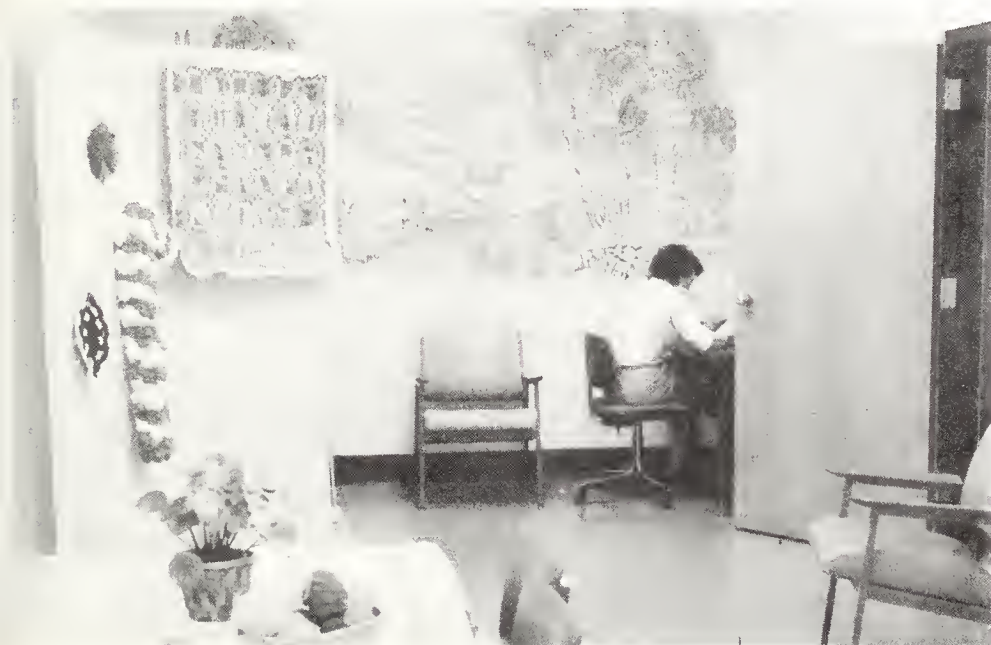
Also in memory of
Mr. & Mrs. A.G. Carpenter
(continued next column)



Ken Seege is Brethren Care's administrator-in-training.



Brethren Care residents can now enjoy their meals in a new dining room, part of the recent addition to the facility.



The new activities room provides a place for Brethren Care residents to pursue various crafts.

Civil Welfare League of
Ashland

Mr. & Mrs. C. Denlinger

Mrs. M. Fritzinger

Dr. P. Kellogg

Rev. & Mrs. J.R. Klingensmith

Dr. L.E. Lindower

Mr. & Mrs. Martin and
B.O. Delphian Society

In memory of A. Martin

Mrs. M. Ringle

Mr. L. Seaman

Mr. K. Seege

Dr. J. Thomason

Mr. & Mrs. E. Whitted

The grand total of all gifts in 1982 amounted to approximately \$12,000.00. [†]

The Brethren's Home: Sixty Years of Caring

THE Brethren's Home in Flora, Indiana, is celebrating 60 years of service to The Brethren Church and the Flora community in 1983. The facilities have grown from a 20-bed nursing home and orphanage in 1923 to an 86-bed health-care facility with 22 independent living apartments today. The tradition of caring has been an ongoing reality because of a dedicated staff and the continual support of the members of The Brethren Church.

In the last ten years, health care has been one of the fastest growing service industries in the United States. Along with this growth have come change and government regulation, both of which can be an asset as well as a liability to the person needing care.

The small, family retirement home and the not-for-profit health-care facility are fast fading from the American scene. This is due to the fast-moving changes in technology and to added government regulations, which attempt to protect the health-care consumer. But all the most up-to-date equipment, the newest health-care methods, and the best-intended government regulations can't replace old-fashioned "care."

Equipment and medication manufacturers all try to guarantee better care if you use their products. Likewise government has been attempting, unsuccessfully, to legislate perfect care. And consumer groups have sought regulations, routine inspections, and enforceable standards for quality health care. But modern health-care facilities, better equipment, new regulations, and better standards do not have the ability to care. **Only people can care!**

The health-care industry is fast realizing that the key to better care is not government regulations, better equipment and records, or profit motivation. The key is the attitude and training of the people who provide the care.

But caring individuals must have time to provide loving care to people, **not** to paper.

Unfortunately, government takes the attitude that care given must be care recorded. Hence their motto, "If it isn't documented, it isn't done." When government inspectors come, they look at paperwork—at paper compliance in the formulation of care policies and standards, with all care requiring documentation. They inspect residents' charts for physicians' orders, medication administration, diet serving and acceptance. Everything must be properly dated and letter perfect. They also look at buildings, furnishings, and equipment to make sure that they protect the residents' safety and meet their every need. Then, just before leaving, they will spend some time looking at the residents and perhaps ask them how they feel about the care they are receiving.

Our Brethren ministry in health care must be directed to the total needs of individuals. The Brethren's Home tradition of caring should be continued and expanded to meet our residents' social and psycho-social needs as well as their physical and spiritual requirements. In order to accomplish this, caring relationships must be strengthened between the residents and the staff, families, and volunteers who minister to them.

The Brethren's Home is committed to the ministry of caring for the aged and the infirm. But it takes people like you to **care!** You can care through volunteer work in your local health-care facility or by becoming part of a church group that visits a nursing home to present programs. You can also care by supporting the Brethren's Home through your prayers and finances, as you are blessed.

Good health care seems to cost a lot of money. But good caring just costs you your time. [†]

The Livingston Room—

Alive with People and Well-Equipped

THE new multi-purpose chapel, dining, and activities room at the Brethren's Home has been completed and is alive with activity. The 38- by 55-foot annex increases dining capacity to 120 and seats approximately 200 for worship services or assembly programs.

The room was named the Livingston Room in honor of the late Rev. William L. Livingston, who served as administrator of the Brethren's Home during the major part of the 1960's.

The new addition is completely paid for. This was made possible by various donations and estate gifts from members and auxiliaries of The Brethren Church. The residents of Brethren Village



The Livingston Room, which seats approximately 200 for worship services, is often alive with people.

and the health care unit also worked hard making and selling comforts to pay for

the two stained-glass windows that grace the chapel accent wall. In addition, private donations made possible the purchase of many new tables and chairs, a movie screen, sound system/lectern, and exterior landscaping.

The dedication service for the Livingston Room is scheduled for Sunday, February 6, at 2:30 p.m. Those who are unable to attend this opening event are encouraged to come and visit at another time, especially since the Home now has this large room in which to welcome you. Your continuing support has made this dream of many years a reality, and we want to share it with you.

—Gene Geaslen
Administrator



The well-equipped dining area in the Livingston Room increases dining capacity to 120.

Rev. James Sluss honored by Warsaw Rotary and Dutchtown Brethren Church

Warsaw, Ind.—Rev. James Sluss, former pastor of the Dutchtown Brethren Church, received double honor in December. He was given recognition by both the Warsaw Rotary Club and the Dutchtown Brethren Church.

On December 17, the Warsaw Rotary Club honored Pastor Sluss by presenting him the Paul Harris Fellow Award. Paul Harris was the founder of Rotary, and the Paul Harris Fellow program is a function of the Rotary Foundation. This foundation funds many of the projects of Rotary International, such as student exchange programs and health and education programs around the world. Rotarians like Jim Sluss are sometimes honored when their friends or their club create a Paul Harris Fellowship in their name.

Pastor Sluss was a member of the Warsaw Rotary Club for more than six years. He was a loyal and hard-working member, serving for several administrations as treasurer.

The Dutchtown Brethren congregation honored Rev. Sluss and his family on Sunday, December 19, with a farewell dinner and surprise program. Approximately 250 people attended. The program was based on the "This Is Your Life" theme, and included a number of speakers and also special music.

Speakers included pastors Ken Hunn, Alvin Shifflett, Lester Young, St. Clair Benshoff, and George Snyder, and Dutchtown members Peter Gross, Sr., Ada Gross, Al Engelberth, Arden Rhoades, Brent Randall, and Gary Mast. Also making comments were Dr. Lyle Roose, the family's physician; Carol Nunez, a teacher at the Warsaw Christian School which the Sluss children attended;

Chaplain Lee Jenkins of Grace College; and Rev. Louis Engle.

Special music was presented by Randy and Toni Hartman and Mike Beaver—"The Rainbow Connection."

Toni Hartman also read a poem written for the occasion by Kathryn Reiff. Jean Miller presented a

photo-memory book to the Slusses from the congregation. The church also gave Rev. Sluss a love gift for travel expenses.

The following day Rev. Sluss, his wife, Lois, and their two children, Paul and Gayle, left Dutchtown for Lathrop, Calif., where Rev. Sluss has become pastor of the Lathrop Brethren Church.

Rev. Sluss served the Dutchtown congregation for nearly eight years. During those years, attend-



Rev. James Sluss (left) accepts the Paul Harris Fellow Award from Don Rich, chairman of the Warsaw Rotary Club awards committee.

photo by Jack Emslie

ance nearly doubled at worship services, and in 1979-80 the congregation built a new sanctuary seating approximately 300 persons. According to Mrs. Charles McDaniel, a member of the Dutchtown congregation, "The Dutchtown Church felt a great loss when the Slusses felt God leading them to pastor the Lathrop, California, Church, but we pray God's rich blessings on their work in that church."



The Sluss family (foreground) during the farewell service at the Dutchtown Brethren Church.

Photos furnished by Norm Hagg, editor, *Warsaw Times Union*.

Harold Haenes honored for 40-year ministry through the "Wayside Pulpit"

South Bend, Ind. — There are many ways of being a witness for Christ. One of the less obvious ones has been practiced for the last 40 years by Harold Haenes, a member of the South Bend First Brethren Church.

Though not a preacher, Mr. Haenes bears his witness from the "Wayside Pulpit." But he preaches not by the spoken word, but through hand-lettered messages.

His "Wayside Pulpit" is, in fact, the outdoor bulletin board of the South Bend First Brethren Church. And nearly every day during the past 40 years, Mr. Haenes' hand-lettered signs on this bulletin board have proclaimed a message of love, faith, goodness, family relationship, love of work, or vision of heaven. Many have looked forward to these weekly signs as a source of strength for living.

During his forty years of preparing these messages, Mr. Haenes has seen two "Wayside Pulpits" pass away. The original was felled

by a storm and the second by a driver who missed a curve and landed in the middle of the weekly message! In both cases the bulletin board was quickly rebuilt by the church trustees, and Mr. Haenes continued his ministry.

A sign painter by trade, Mr. Haenes has also lettered signs for 14 churches in and around South Bend and two station wagons that went to Africa. These were all done practically free. He also used to paint the sign announcing General Conference during the days when Conference was held in the Ashland College chapel.

Last October, on its annual Homecoming Sunday, the South Bend First Brethren Church recognized Mr. Haenes for his 40 years of ministry through the "Wayside Pulpit." As a part of that recognition, each person in attend-



Pastor Larry Baker (right) presents Mr. Haenes a plaque and pen-holder in recognition of his 40 years of ministry through the "Wayside Pulpit."

ance was given a recently printed book containing sayings Mr. Haenes had used during the 40 years.

In commenting on his special ministry, Mr. Haenes said, "I thank my wonderful Jesus for the talent He has given me to hand-letter the signs for the 'Wayside Pulpit' during the past 40 years. Just knowing people read them pays for all my effort.

"If I can save one soul from hell, all my efforts are paid for. I would rather save one soul from hell than have a monument of solid gold reaching from my grave to the high heavens."

Mr. Haenes is 89 years old. He and his late wife, Eva, were the parents of five children. Mr. Haenes also has nine grandchildren and 15 great grandchildren.

The following are taken from Mr. Haenes' book of sayings:

Folks who constantly soak themselves in the vinegar of fault-finding end up with pickled personalities.

Happiness is catching; we get it from one another.

God will mend a broken heart if you give Him all the pieces.

Brethren World Relief dollars at work providing domestic disaster aid

St. Petersburg, Fla.—Shortly after Hurricane Iwa struck Hawaii on November 23, R. Jan Thompson and ten trained Church of the Brethren child care volunteers from southern California were on location there for eight days ministering to children, parents, and disaster workers. Children in these centers totaled 785.

After the flooding and tornados in Illinois, Missouri, and Arkansas in early December, a major disaster project was established in Fenton, Missouri (southwest of St. Louis). Two disaster coordinators from Michigan and southern Ohio were among the first on the scene to assist in cleaning up and in laying groundwork for long-term repair. The mud pump from south-

ern Ohio's disaster trailer proved to be very helpful. Roma Jo Thompson and trained Church of the Brethren child care workers from Oklahoma, Iowa, Illinois, Indiana, and Michigan established two child care centers.

Brethren World Relief assists financially with these emergency programs. Many Brethren may recall that Jan and Roma Jo Thompson led disaster relief workshops at General Conference last August.

If you feel called to assist when such emergencies arise, notify your pastor or contact Phil Lersch (6301 56th Avenue, N., St. Petersburg, FL 33709, phone 813-544-2911).

High priest's garments used as visual aid in messages by Alvin Shifflett

Nappanee, Ind. — Rev. Alvin Shifflett, pastor of the First Brethren Church of Nappanee, recently completed a series of sermons on the typology of the Tabernacle and its furnishings. When he came to the section on the high priest and his garments, Pastor Shifflett made a particularly dramatic presentation, thanks to the help of several members of his congregation. For he not only described the high priest's apparel, he wore garments like those worn by the priest.

The garments were made by Sandy Mathews and Dorothy Arch, who used the instructions in Exodus 28 as their guide. The priest's breastplate was made by Brad Newcomer, a local jeweler. Mr. Newcomer also engraved the names of the twelve sons of Israel on the priest's shoulder-pieces.

The high priest's garments included three different pieces. Each of these had its own particular symbolism, according to Pastor Shifflett.

The first of these was the white undergarment. This white robe represented righteousness.

Over this undergarment the high priest wore a blue robe. This symbolized God's grace, which comes down from heaven.

Golden bells were attached to the bottom hem of this robe, representing the sound of the good news of the gospel and also the harmony that should exist among God's people. The bells also told those outside the Tabernacle of the movements of the priest as he ministered in the Holy Place.

Between the bells cloth pomegranates were placed. These represented fruitfulness and also kept the bells from striking together.

The priest's third garment was the ephod or outer vestment, which was worn over the blue robe. It was made of blue, purple, and scarlet material, representing grace, royalty, and sacrifice. The original ephod (but not the one



Rev. Shifflett models the high priest's garments and breastplate made by Sandy Mathews, Dorothy Arch, and Brad Newcomer.

worn by Pastor Shifflett) had finely twined gold woven into it. The gold represented deity.

In addition to these three garments, the priest also wore a breastplate into which were set 12 precious gems, representing the twelve tribes of Israel. In the breastplate that Pastor Shifflett wore, these stones were set in by Mr. Newcomer.

Behind the breastplate was a pocket which contained the mysterious Urim and Thummim. On

the basis of his study, Pastor Shifflett interpreted the Urim and Thummim as a black and a white stone, used in determining the will of God. The black stone represented the negative, and the white represented the positive.

The high priest also wore a turban or bonnet. Around this turban was a miter (a band of gold) on which were engraved the words "Holiness to the Lord."

Flora Church dedicates new sanctuary Bibles

Flora, Ind. — The Flora First Brethren Church dedicated 50 new Bibles during the morning worship service on Sunday, January 9.

Thirty-eight of the Bibles were a gift to the church in memory of the late Russell R. Flora, a former deacon in the congregation. They were presented by Mr. Flora's family. The remaining twelve Bibles were given by the former Win-A-Couple Sunday school class of the church.

The new Bibles, which were placed in the pew racks in the sanctuary, replace old Bibles that were given by the BYC in 1971.

—reported by June Musselman

Lynn Mercer appointed to Bd. of Christian Ed.

Ashland, Ohio — The Board of Christian Education has announced that Rev. Lynn Mercer, associate pastor of the New Lebanon, Ohio, Brethren Church, has accepted appointment to the C.E. Board. Rev. Mercer brings to the board a background of involvement in youth and Christian education and a firm commitment to building up the National BYC.

He fills the unexpired term created by the resignation of Deloris Woods, from the Ardmore Brethren Church. Mrs. Woods cited expanding local commitments in her letter of resignation.

WMS planning second annual quilting bee for 1983 General Conference

Union Bridge, Md. — The National Woman's Missionary Society has announced plans for its second annual quilting bee, to be held at the 1983 General Conference. Procedures will be much the same as last year.

Because of the many beautiful squares with pictures of churches on them that were submitted last year, one of the 1983 quilts will be made up entirely of church squares. They don't necessarily have to look like your own church building, however.

The other quilt will have a variety of themes. You may use your own imagination—a pretty quilt-

ing pattern, a religious theme, or some reminder of our heritage. (Don't forget, this is the Centennial year for the Progressive Brethren.)

Some quilt square requirements:

1. There is no limit to the number of squares any church may submit.
2. The square does not have to be made by a WMS group. Your church does not even have to have a WMS group. Any Brethren can make a square.
3. Use white muslin or broadcloth for the background. Embroider (no liquid embroidery) or applique the design on the fabric.

Embroider your church's name on the square.

4. Remember that applique tends to be more visible on the finished quilt.
5. Don't use more than three layers of fabric in any one area. It gets too thick to quilt. If necessary, cut away some of the underneath layers.
6. Begin with a square that is a little large. Sometimes embroidering or appliqueing causes the fabric to "pull up."
7. Finished squares should be exactly 8½ inches square (with 90° angles). They will be sewn into the quilt with ¼ inch seams, so there should be that much space around the design. (The fabric itself should be 8½ inches square, the design in the middle should not exceed 8 inches square.)
8. Don't use "iron-on" products.
9. Finished squares should be sent by June 15 to Ellen Clough, 571 McKinstry's Mill Road, Union Bridge, MD 21791.
10. Come to Conference in August and quilt!

If you would like to design and/or make a large square for the center of a quilt (reflecting the Conference theme), contact Ellen Clough as soon as possible.

1983 Summer Crusader Program being developed by the BCE

Ashland, Ohio — The Board of Christian Education is in the process of developing the 1983 Summer Crusader program, according to an announcement from the BCE office in Ashland.

During December and January applications were received from young Brethren men and women interested in spending the summer serving The Brethren Church. Nearly 50 applications were received.

The staff of the Board of Christian Education and special supplemental staff for the Summer Crusader program are now engaged in the difficult task of evaluating each of these applicants and his or her potential role in the Crusader program. The BCE hopes to send out 30 Crusaders this summer, an increase of five over 1982.

To facilitate this expanded program, the Board of Christian Education will conduct a fund-raising campaign in February and March. A budget of \$31,000 has been approved by the board to support the 1983 Crusader program. The biggest part of that budget goes

toward service scholarships for the Crusaders themselves, which, in most cases, they use to help pay for their education.

In addition to its financial campaign, the Board of Christian Education will be enlisting Prayer Warriors again in 1983. Individuals who volunteer to be Prayer Warriors commit themselves to continuing intercessory prayer on behalf of specific Crusaders and the Crusader program in general. Churches will be supplied with sign-up forms for Prayer Warriors in March.

Another important part of the planning for the Crusader program involves scheduling. In late January pastors received a letter and a request form from the Board of Christian Education. When these request forms have been returned, scheduling will begin. Wherever possible, the Board of Christian Education fills requests exactly as made. Frequently, however, some negotiation between the board and the local church is necessary in order to satisfy the needs of all the churches who request Crusaders.

A half million Bibles needed in Uganda

New York, N.Y.—The people of Uganda are crying out for Bibles in record numbers, according to the American Bible Society. They need a half million Bibles, but only a trickle is finding its way into the country, and local printers can't meet the demand.

The demand for Bibles is rooted in a deep spiritual hunger brought on by a decade of intense suffering. The American and United Bible Societies are seeking to meet this hunger for God's word.

Weddings

Julia Lynn Brown to Gene Steven Downer, December 31, at the Ardmore First Brethren Church; Brian H. Moore, pastor, officiating. Bride a member of the Ardmore First Brethren Church.

Cathy Phillips to Mark Britton, December 31, at Park Street Brethren Church; James Miller, associate pastor, and Dr. Donald Rinehart, officiating. Bride a member of the Park Street Brethren Church, and groom a member of the Derby Brethren Church.

Carol Porte to Louis Groner, December 25, at the South Bend First Brethren Church; Larry R. Baker, pastor, officiating. Bride a former member of the South Bend First Brethren Church.

Cheryl Grumbling to John Black, December 18, at Park Street Brethren Church; Arden Gilmer, pastor, and Rev. James Black, father of the groom, officiating. Members of the Park Street Brethren Church.

Dorothy Brown to Glenn Mears, October 16, at the Canton Trinity Brethren Church; Kenneth Sullivan, pastor, officiating. Bride a member of the Canton Trinity Brethren Church.

Dorothy Virginia Ritenour to Raymond Francis Williams, September 25, at the Maurertown Brethren Church; Rev. James Naff, officiating. Bride a member of the Maurertown Brethren Church.

Goldenaires

Carl and Ruth Felder, 56th, January 30. Members of the South Bend First Brethren Church.

Virgil and Ethel DeMike, 60th, January 16th. Members of the South Bend First Brethren Church.

Mervin and Gladys Hinsch, 60th, January 16th. Members of the South Bend First Brethren Church.

Mr. and Mrs. J. Gordon Harman, 50th, January 1. Members of the Mt. Olive Brethren Church.

Mr. and Mrs. Harry W. Kohne, 60th, December 27. Members of the Maurertown Brethren Church.

In Memory

Etta V. Emerick, 86, December 12. Member of the North Manchester First Brethren Church. Services by Rev. Woodrow Immel, pastor.

Clara L. Lowman, 75, December 15. Member of the North Manchester First Brethren Church. Services by Woodrow Immel, pastor.

Eric H. Colditz, 84, December 8. Member for 47 years of the Ardmore First Brethren Church. Services by Brian Moore, pastor.

Richard D. Bourdon, 62, December 7. Member and deacon of the Ardmore First Brethren Church. Services by Brian Moore, pastor.

Telford C. Hamer, 76, December 6. Member of the Waterloo First Brethren Church. Services by Ronald L. Waters, pastor.

Raymond L. Wilson, 76, December 4. Member of the Waterloo First Brethren Church. Services by Ronald L. Waters, pastor.

Joe N. Everitt, 74, November 22. Member of the Goshen First Brethren Church and formerly of the South Bend First Brethren Church. He served as caretaker and manager of the hotel at the Brethren Retreat Center, Shipshewana, Indiana, for many years. Services by Spencer Gentle, pastor of the Goshen First Brethren Church.

Membership Growth

Ardmore: 3 by baptism, 2 by transfer

Carmel: 2 by baptism, 5 by transfer

Goshen: 9 by baptism

Sarasota: 6 by baptism, 6 by transfer

Warsaw: 4 by baptism

Religious protests against the nuclear arms buildup were seen as the most significant religious development of 1982, according to a poll by the Religion Newswriters Association.

Israel's invasion of Lebanon, followed by Jewish moral anguish over atrocities by Lebanese Christian troops in Beirut, was chosen as the No. 2 religious development.

—source *Evangelical Press News Service*

There's going to be an

AUCTION

and Craft Sale



Saturday, August 13, 1983

at General Conference

Donated items will be sold
to support specially-designated
Brethren Church projects.

Begin thinking now of items
you or your group might make
and/or donate.

And watch for more details!

Evangelism Without Anxiety

The Master's Plan for Making Disciples by Win and Charles Arn (Church Growth Press, 1982, 176 pp., \$6.95 paperback).

Nearly every church struggles to mobilize its members for effective evangelism. Yet a congregation is not really a church in the New Testament sense unless its ministry results in new converts. Dr. Peter Wagner has discovered that one of the vital signs of a healthy church is "a well-mobilized laity which has discovered, has developed and is using all the spiritual gifts for growth."

Unfortunately, many programs designed to equip people for evangelism have only convinced them that evangelism is not for them. This book by the Arns (father and son) should help dispel that false idea.

The Master's Plan, an entry into the growing literature on friendship, relational, or lifestyle evangelism, is not a program but a process in which every Christian can be meaningfully involved. "The Master's Plan is a unique merging of New Testament principles and modern church growth insights, designed to help you and your church more effectively respond to Christ's Great Commission where he has placed you."

"The Master's Plan is a strategy of disciple-making to help lay church members identify and reach the people in their web, or *oikos*, for Christ and the Church. It is a process that works within natural characteristics of human behavior and relationships, and relates the unique needs of friends and relatives to Christ's work in their lives. *The Master's Plan* is a fulfilling, satisfying lifestyle for all church members. It is not an exercise in sweaty palms, stomach butterflies, or high degrees of anxiety, but it is one of the most enjoyable experiences a Christian will have in his/her lifetime" (p. 57).

The New Testament term *oikos* forms the conceptual foundation of *The Master's Plan*. An *oikos* (the Greek word for household) is composed of the people in a person's sphere of influence through "webs" of relationships. These relationships form bridges over which the gospel message may travel and create paths most people (75-90%) will follow in becoming Christians. Common kinship (a person's larger family), common friendship (friends and neighbors), and common association (special interests, work relationships, and recreation) define one's *oikos*.

By identifying their *oikos* and realizing the evangelistic potential therein, Christians dramatically sharpen their evangelistic focus. Each new convert also has an *oikos*. It probably includes many non-Christians. The local church should both encourage and equip new converts to bring Christ to people already in their social web. This gives new converts a high evangelistic potential.

The Master's Plan will also help your church identify its "potential congregation." This will probably be a new concept for most Brethren churches, but it is a concept filled with exciting potential.

This book has many strengths. It is biblical, insightful, research-based, practical, workable, and local church oriented. By using this plan, many more Christians can develop a disciple-making lifestyle. And new converts can be more easily incorporated into the church because they already know people within the congregation. The caring relationships that give birth to new disciples also make them feel a part of the local family of God.

I highly recommend *The Master's Plan* to all the Brethren. An "Action Kit" to introduce and apply these concepts in a local church is available from Church Growth, 150 S. Los Robes # 600, Pasadena, CA 91101.

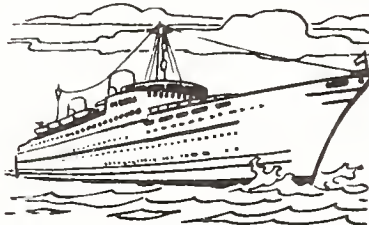
—Arden E. Gilmer

Rev. Gilmer is senior pastor of the First Brethren Church of Ashland, Ohio (Park Street).

Caribbean Cruise

with Friends of the
Ashland Theological Seminary

February 28 – March 4, 1983



Why not consider joining Brethren from across the denomination in an exciting and relaxing vacation in the Bahama Islands? The cruise

will sail aboard The Emerald Seas, one of the finest cruise ships afloat, from the Port of Miami visiting the islands of Nasau and Freeport.

Dr. Richard Dobbins, Director of Emerge Ministries, will be the special guest speaker with lectures on "Good Mental Health — Your Spiritual Birthright."

The cruise is sponsored by the Foundation of Friends for Ashland Theological Seminary. A part of the cabin fare will be returned for Seminary Scholarships.

Costs for the cruise range from \$550 to \$625. For more information contact ACTOURS, Box 362, Melbourne, FL 32901, or call Dave Ruston, Cruise Director (305) 254-6366.



Correcting "A Waste of Good Martyr's Blood"

Since the publication of my article, "A Waste of Good Martyr's Blood" [January 1983 *EVANGELIST*, pp. 6 & 7], I've received various reviews—some good, some bad. I am pleased mostly that good people are reading, and thinking.

An error has been pointed out in my article, which I wish to correct. On page 7, first column, next to last paragraph I said: *It appears to me that Mr. Schmucker and others who have refused to register could have opted to register as C.O.'s. Then the integrity of their nonviolent stance could have been shown by peaceful participation in alternative service.*

Technically that paragraph is in error. I apologize for my shoddy journalism at this point. I should have done more homework on the piece. This prompted my contacting Congressman John Hiler of the Indiana Third District (U.S. House of Rep.), and the Selective Service Office in Indianapolis.

The present law is unlike the old law in one vital point—that being, presently there is no draft. Only registration is required at this point in time. Hopefully a draft will never have to be enacted, but if it is, it has to be done by a vote of Congress. The present purpose of registration is to have the names and addresses of those who might be called in the event of a national emergency.

Technically, one cannot presently declare himself as a Conscientious Objector, because there is no need. This is a registration, not a draft! Neither is there an alternative service available, since men are not being inducted. The Selective Service Office informs me that if a person writes on his registration form that he is opposed to war, and that he is a C.O., then this information will not go into the computer. Only names and addresses go into the file in a registration. Likewise, as I understand it, without a draft even if you went into a church-oriented peacetime

program, like Brethren Volunteer Service (BVS of the Church of the Brethren), it would not count, since there is no present draft.

In the event of a national emergency which would require a draft, the law would require all those selected for induction to report for examination and induction. Then, according to the Selective Service Office, you have the following rights provided under the law:

You may request a postponement, deferment, or exemption under any of the following circumstances:

1. If you are a student in college, you may finish the semester; if a senior, you may finish the year.
2. If you are a high school student, you may stay in school until you graduate (up to age 20).
3. If your induction would create a hardship to your dependents, you may ask for a deferment.
4. If you are a student studying for the ministry, you may request a deferment.
5. If you are a minister of religion, you may request an exemption.
6. If you have deeply held religious, moral, or ethical beliefs against participation in war in any form, you could request status as a conscientious objector. If found to be a conscientious objector and depending upon your specific beliefs, you will be required to serve either in a non-combatant position in the Armed Forces or in a civilian public service job (alternative service).

The Selective Service Board informs me that in the event of a draft, a person has ten days to make one of the above appeals.

This makes me wonder now, more than ever, why a person would avoid registration and jeopardize his future? For without a draft it is not a moral question,

but purely an academic one. I stand on my original premise that it's a "Waste of Good Martyr's Blood." Even Joseph went to be registered (for taxes, as Israelites were exempted from military by Caesar). I feel the present law will provide for anyone who is conscientiously opposed to war. Indeed, if the law didn't provide for it, I'd say we should work on that. However, the present law does provide for a man to declare himself, if and when there is a draft. (God forbid there ever is one.)

I hope this clears up matters. If I were to rewrite the paragraph in question, I'd say: *It appears to me that Mr. Schmucker and others who've refused to obey the law could better show their integrity by registering, according to the law, and await an opportunity to express their nonviolent posture in the event of a draft.*

To avoid registration is equal to saying, "I won't pay my taxes because the government is a military machine!" But so was Rome, and Jesus paid taxes.

—Alvin Shifflett
Nappanee, Ind.

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The Brethren Evangelist

March 19

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North Manchester, IN 46358

A HINT OF SPRING



Learning From Our Heritage

by Dale R. Stoffer

Salvation: Repentance and Faith

IN my first article on our Brethren understanding of the biblical doctrine of salvation, we saw that salvation is possible for us solely because of God's initiative. Salvation is rooted in Christ's sacrificial death for us on the cross. In addition, we experience Christ's saving work only when our minds and hearts are enlightened by hearing God's gracious Good News from Scripture and when we are convicted of our need for salvation by the Holy Spirit. God's initiative in our enlightenment is the prerequisite for conversion.

The Brethren of the 1800's and early 1900's viewed conversion as a five-part process consisting of repentance, faith, baptism, the forgiveness of sins, and the gift of the Holy Spirit (based especially on Acts 2:38). This formula provides an excellent summary of our Brethren understanding of conversion. (Scripture also presents several other important truths that shed additional light on conversion: adoption, justification, regeneration.) In this article we will focus our attention on repentance and faith.

God's initiative in enlightenment must be followed by human responses of repentance and faith if conversion is to occur. The Brethren throughout their history have placed special emphasis on repentance.

Peter Nead, a leading Brethren writer of the 1800's, noted three essential aspects of repentance: (1) heartfelt sorrow for and bitter hatred of sins committed against God; (2) confession of sin to God; (3) amendment or reformation of life. Nead, as well as other Brethren, underscored the fact that repentance must go beyond mere sorrow. It must lead to a desire to reform one's life according to the will of God.

The call for repentance is one that was proclaimed by Jesus, Peter, and Paul (see Matt. 4:17; Acts 2:38; 3:19; 20:21). To preach the need for repentance is to recognize that we are all at heart sinners who are rebellious against God and His purposes. We need a radical change in all of our beings—heart, soul, mind, and strength.

Unfortunately, the call for repentance is left out of many presentations of the gospel. (Take a look at the "Four Spiritual Laws" and the "Roman

Road" presentations.) This downplaying of the need for a radical transformation of our lives made it possible for Larry Flint to believe he could publish Christian pornography and a nightclub performer to believe she could strip for Jesus. Any proclamation of the gospel that permits people to think that they can continue to live just as they did as non-Christians is a distortion of biblical conversion.

Whereas repentance might be called the negative side of conversion, faith may be called the positive side. We Brethren have emphasized that faith must include two crucial elements: knowledge and faithfulness (or obedience).

We must have a basic knowledge of God and His gracious work in Christ to be saved (Rom. 10:9; I Cor. 15:1-11). If we are to live the Christian life, we must understand what it involves; we must be able to "count the cost." (It was for this reason that the Brethren of the 1700's and 1800's generally did not baptize youth before their teenage years.)

But one of the strongest emphases of the Brethren is that faith also involves *faithfulness* or obedience (Rom. 1:5; 16:26; Matt. 7:21-23). Brethren have maintained that a saving faith always manifests itself in works of obedience. As the "Message of the Brethren Ministry" (written in 1921) states: "Justification [is] by personal faith in the Lord Jesus Christ, of which obedience to the will of God and works of righteousness are the evidence and result" A study of such passages as Ephesians 2:8-10, Titus 2:14, and James 2:14-26 reveals that an obedient, working faith is necessary, not optional, to a Christian's life.

We are true to Scripture and our Brethren heritage when we preach and teach the radical nature of conversion. It involves a repentance that demands a turning away from a life dominated by sin and self to a life that seeks to follow the will of God. It involves a faith that knows about the cost of discipleship to Christ and that lives in faithful obedience to God's will and word. Only by experiencing this kind of radical transformation can we be the light of the world God intended us to be (Matt. 5:14-16). [†]

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throughout its one hundred years.*

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Cover

March is the month when nature begins its transition from winter into spring. During this month, northerners anxiously await every hint of spring—a few warm days, a robin in the yard, crocuses in the flower bed, or the first wildflower in the woods.

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March 1983

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The Nuclear Weapons Resolution

An Opposing View

by Don Snell

A RESOLUTION proposing that The Brethren Church urge the United States government to stop all production and stockpiling of nuclear weapons came before General Conference last August. The resolution was tabled so that the issue could be studied and reconsidered this year.

I oppose this particular resolution, and in this article I will state why.

Many strong arguments can be advanced both for and against nuclear weapons themselves. I will not discuss any of these arguments in this article. My concern centers on whether or not we, The Brethren Church, should commit ourselves to this resolution.

The following reasons were set forth in support of this resolution: (1) Jesus would not prescribe this means (nuclear weapons) for either settling international disputes or defending ourselves. (2) Nuclear weapons pose a genuine threat to life in general. (3) Because of the nuclear warheads already in existence, with their threat of destruction, any more weapons would make all nations less secure. (4) Monies given to such a military budget is disobedience to God, because it takes away from programs for the poor. It is these reasons that I would like to examine.

We are a people of the Bible. If we say that God's word says something, we need to be able to support that statement. The resolution says that Jesus would not prescribe nuclear weapons. I cannot find anywhere in Jesus' teachings or anywhere else in the Scriptures where it says what the State is or is not to have in its arsenal.

Rev. Snell is pastor of the Tiosa Brethren Church near Rochester, Ind., and a member of the General Conference Social Concerns Committee. His views on the proposed nuclear arms resolution are not necessarily those of other members of the committee.

I find passages that tell nations not to trust in their weapons. And I find passages that tell nations that they are responsible for the use of their weapons. But I don't find passages that tell nations what weapons they are or are not to have. We are on dangerous ground whenever we read into the word what we *think* the Lord would say.

Concerning the second reason given in support of the resolution, I agree that nuclear weapons pose a genuine threat to life in general. I assume that the reasoning behind this statement relates to the tremendous amount of death and destruction brought about by such weapons. Nevertheless, by attacking the weapons, we divert our energies

The Proposed Resolution

We believe that the production and stockpiling of nuclear weapons cannot be endorsed by followers of Jesus Christ as the means He would prescribe for settling international disputes or defending ourselves, and

We believe that nuclear weapons pose a genuine threat to the continuation of life on this planet which God has created and ordered people to care for, and

We believe that because the superpowers already have stockpiled more than enough nuclear warheads to destroy life on the earth, continuing to produce weapons makes all nations less secure, and

We believe that it is sinful to sustain our current extravagant military budget by diverting funds from programs for the poor and needy, causing disobedience to God's directive to care for them.

Therefore, be it resolved that this 94th General Conference of the Brethren Church, meeting in Ashland, Ohio, August 9-13, 1982, urge President Ronald Reagan, his administration, the Congress and the State Department to take the necessary steps to halt immediately the testing, production, and deployment of all nuclear warheads, missiles, and delivery systems.

to the wrong enemy. The great enemy of mankind is death, not weapons. If we spend our time mounting protest campaigns against a worldly weapon, we lose our focus on the ministry of reconciliation that God has given us to carry out. When man is reconciled to God, the enemy—death—is defeated.

Concerning the third reason, if we lose our focus we will begin to mix our pronouns. We will see ourselves as Christians who are called to be the champions of the causes and solutions of this world's kingdoms. By doing this we play into the hands of Satan, who loves to see us confused in the eyes of everyone as to where our allegiance really lies. We become neutralized and powerless.

Therefore, we must be clear in our statements that the security we offer is not dependent on any weapon or circumstance of this world, but on the solid foundation of faith in Jesus Christ. It is not a question of whether all nations are more or less secure. They are all insecure because they are in rebellion against God. Therefore, they fear the loss of their power and the penalty of death that is God's righteous judgment on them. We must declare to them the gospel as their **only** means of security. Ridding the world of one weapon gives a false sense of security.

Finally, concerning the fourth reason, we are faced with two dangers.

First of all, governments of the world are more than willing to be given the load of cleaning up the chaotic conditions that oppress their people. This is because governments operate from a humanistic philosophy that declares that they are the "masters of their own destiny." Therefore, they will not only ignore our pleas to control their weapons, but they will gladly take control of

all our welfare. This is the danger of idolatry, and brings the oppression of governments upon us.

Isaiah 58:6, 7 says:

*Is this not the fast which I choose . . . ?
Is it not to divide your bread with the hungry,
And bring the homeless poor into the house;
When you see the naked to cover him;
And not to hide yourself from your own
flesh? (NASB).*

In this passage God is speaking to **His people**, who have His Law and the truth. We know the truth about the sinful situations around us, and it is we whom God calls to responsible acts of love and of caring for the plight of those around us.

Secondly, because we have a ministry of reconciliation, love, justice, and compassion, God in His wisdom did not give us the power of the sword. He gave this power to the State.

The State is responsible for its use of the sword. We must always remind it of this. But we must also recognize that the State with its sword (whatever it may be) is **never** in control of the destiny of the human race (Prov. 16:9). God is!

If we, whether directly or indirectly by means of pressure, seek to take control of the sword, we step out of our bounds. We step into Peter's shoes, who tried to control the sword and the situation in the Garden of Gethsemane. And we will receive a like rebuke from our Lord (Matt. 26:51-53). If we choose to wrestle the sword from the State, surely it will come crashing back upon us.

I believe that this resolution entangles our faith with the issue of weapons. I believe that if we are to have a resolution concerning "the sword," then we must speak clearly to the nations about the enemy that can only be defeated in the victory of Jesus Christ, won in His death and resurrection. [†]

What's Your Opinion?

The Social Concerns Committee of General Conference wants to know the thinking of the Brethren on the proposed nuclear weapons resolution. Therefore it asks each congregation to study the proposed resolution (on the opposite page), formulate its own opinion, and then write a conclusion to the following statement that reflects that opinion.

Therefore, be it resolved that this 95th General Conference of The Brethren Church, meeting in Ashland, Ohio, August 8-14, 1983, urge . . .

Send your completed statement to Rev. Paul Steiner (committee chairman), Box 327, Union Bridge, MD 21791. The Social Concerns Committee will then use this input as the basis of its recommendation to General Conference in August.

An Alternate Resolution

In the light of my discussion above of the nuclear weapons resolution, I would like to propose that the 95th General Conference of The Brethren Church adopt the following substitute resolution.

We, the people of The Brethren Church, and a part of the larger body of those who follow Jesus Christ and acknowledge Him alone as Lord and Savior, would like to express our appreciation to the governments of the United States, Mexico, Argentina, Colombia, Malaysia, and India for the freedom they have granted us to worship our Lord and to carry out the proclamation of His Good News to all people.

We also wish to bring to your attention that we
(continued on page 7)

Looking Beyond the Raindrops

by William W. Brady

IT was happening again. I could just feel it. It seemed that everywhere we stopped on this vacation, it rained. We had lost our pictures of the Liberty Bell in Philadelphia, and undoubtedly they were lying in a puddle in the historic district of that city. Our tent was huddled in a soaking heap on top of our car, having been drenched in a Connecticut campsite off Long Island Sound. Our soggy bread and waterlogged peanut butter reminded us of the damp picnic we hurried through at the roadside rest in Vermont. It seemed that everywhere we stopped on this vacation, the clouds gathered and welcomed us with everything from drizzle to downpour.

Now, my wife Lynne, my sons Billy and Bryan, and I were on our way to Niagara Falls. After a day and a half of travel with nothing but sunshine, our hopes had soared in the belief that we would see the much-acclaimed falls in the beauty of sunlight.

But it was happening once more. The sign we had just passed said, "Niagara Falls, 25 miles." And the storm clouds had begun to gather again. As we made our approach to Buffalo, New York, the drops began to pelt the car. With each drop, I became more depressed. The clouds not only darkened the skies, but my mood as well.

My family, sensing my mood, became unusually quiet. The sounds of singing and laughter were stilled, and only the swishing of windshield wipers punctured the silence. Occasionally I would mumble a complaint about our bad luck on this vacation, or how crummy the weather was and how our time together had been ruined. The only response seemed to be an increase in the tempo of the raindrops smashing against the windshield. I reached down and turned the wipers on high while my spirits drooped to a new low. I was miserable and angry, and my negative attitude had permeated the whole family. I was acting as if my griping would bring the rain

to an end and a return of the sunshine. But the swishing before my eyes informed me that my mood had absolutely no effect on the rain.

Reaching our destination, we found a parking spot about a mile from the falls and, sure enough, the rain continued. We emerged from the car, stretching cramped muscles that had become sore from the long ride across New York, sighing with relief despite the damp weather. Billy and Bryan ran off into the park that bordered the Niagara River, half to stretch their legs, half to avoid a grouchy dad. A quick growl from me had them scurrying back toward the car and the partial haven afforded by the umbrella. The screams and laughter that had accompanied them on their run into the park were replaced by silence.

Our trek toward the falls began with the four of us crowded under the over-worked umbrella. With this captive audience, I continued to complain. I griped about the weather, our parking place, our bad luck. I grumbled about everything. The rain continued.

Families walked past, laughing as they headed toward the falls. Several teens returned from the falls drenched, but their attitudes weren't dampened at all. Some others were playing Frisbee in the park, not seeming to care whether it was raining or not. When we reached the tourist center, it was obvious that the rain was not bothering many of the other sightseers. But it sure was bothering me. And to let everyone know, I increased my complaining. No one seemed to notice.

After what seemed an interminable walk, we arrived at the falls. I went over to the spot where the river rushes over the edge, crashes down the side, and strikes the bottom with a thunderous roar and a rising mist. The sight was breath-taking, but it had little effect on me. I just scowled, allowing my negative attitude to cover my mind and outlook like a blanket, spoiling my vision of one of God's most beautiful creations. Instead

Rev. Brady is pastor of the First Brethren Church of North Liberty, Indiana.



Bryan, Lynne, and Billy Brady at New York City on one of the few dry days during their vacation.

of enjoying the sights like the tourists around me, I stood, hands stuffed into my pockets, and miserable.

As I turned to leave, I caught sight of my four-year-old son Bryan, standing at some distance from the observation point. His eyes were as wide as saucers as he took in the power of the falls for the first time. His face was etched with fear at the sound of the mighty rushing waters. He was completely oblivious to the rain. His attention was totally devoted to the magnificent falls.

For a few moments I watched my son. His expression never changed. I don't even think he blinked his eyes as he stared at the falls. I walked over and scooped him up in my arms. "Look, Daddy," he mumbled as he pointed to the rushing water. We walked over to the railing, watching together the tumbling river, listening together to the roar of the falls. "Wow, man!" was all Bryan could utter.

Why couldn't I be like that? Here I was, complaining about the weather, letting the rain spoil my vacation, while Bryan couldn't care less about the rain. I looked at the clouds, while Bryan looked at the falls. I felt the raindrops, while Bryan felt the mist of the crashing river. I heard my own voice griping and complaining, while my son heard the rushing sounds of God's mighty creation. While I was grumbling, Bryan was uttering his own special praise to the Lord: "Wow, man!" I had let my own self-imposed negative attitude obliterate my view of the glory and majesty of Niagara Falls.

God in His infinite way has given us countless wonders every day. He has given us the wonder of family, friends, loved ones, a free nation as our home, and the opportunity to know Him in a personal way. Daily we are surrounded with these wonders. Yet we often languish in self-inflicted negative feelings that deaden us to God's wonders and rob us of life's joy. God has provided us with

the wonders of His earth, the majesty of His heavens, and the love of His people. It is time that we take off our dark glasses of negativism and set aside our self-imposed misery and enjoy the scenery with wide-open childlike eyes. It will make our trip through life much more enjoyable.

After looking around the gift shop for awhile, we walked back to the car in a much happier frame of mind and in a much damper state of body. We had our picnic with our soggy bread and juicy peanut butter. The boys romped through the park, tossing rocks into the onrushing river as the rain continued to fall. They didn't care, and neither did I.

We packed our belongings into the back of the station wagon, piled our soaked bodies into the front, and headed for home. No sooner had we begun rolling westward than the rain stopped. The clouds rolled away and the sun returned to brighten our drive. An ironic twist of fate? No, it is just a matter of perspective. Besides, the Bible is right: "... a little child shall lead them" (Isa. 11:6). [†]

An Alternate Resolution

(continued from page 5)

are well aware of the increasing disobedience and disrespect that man shows to God, and the animosity, resentment, hate, bitterness, and cruelty that this disobedience creates among the peoples of this earth. We see this by people's insecurity in maintaining even their present condition of living. We observe that in reaction to this insecurity, both nations and individuals are arming themselves with weapons or philosophies that would destroy any and all who would oppose them.

We are also aware that it is God who has given you the power of the "sword" to maintain calm in the face of the rebellion that is created by these insecurities.

Therefore, be it resolved that this 95th General Conference of The Brethren Church, meeting in Ashland, Ohio, August 8-14, 1983, is informing you that although we support you in your right to carry out your law by "the sword," we neither need your weapons nor fear their presence as we carry out the work God has set before us.

We wish to remind you, since it is by the will of God that you are in authority over us, that it is to Him that you are responsible for the use of the power He has granted you. We call on you, therefore, to acknowledge the authority of God over you and all men, and to seek the wisdom of His Holy Word, the Bible, in governing and dispensing justice among us who live in these lands with you. As for us, we will preach and live the gospel of our Lord, which is the **only** source of eternal peace and security.



TIME RUNNING OUT

by Larry Clark

"SURE, I'll fix your clock. Sit down and I'll work on it right now."

Kent Wistrand pulled out a chair for the 93-year-old Mixtec man and watched as the time-worn hands lifted the clock out of the bag. He wondered just how many times he'd repaired timepieces for old man Chuchi.

"Not working right, huh?"

Chuchi tapped his cane on the cement floor and shook his head. "No, always something wrong with it. They don't make clocks like they used to."

Kent smiled. Raised in Texas, he had exchanged the wide-open flatlands of his early life for a dry mountainous area 156 miles southeast of Mexico City. He hadn't come to Chuchi's town of Xayacatlan to fix clocks. He and his wife, Mary Lou, had lived since 1962 among Mixtec-speaking people as Bible translators, and recently the New Testament had come off the press and entered Mixtec hearts and lives. Though he hadn't come to repair clocks, Kent welcomed these schedule-stoppers as opportunities to share God's love with many who came to his door.

"All clocks are the same, Chuchi. Let me pull out my tools." Kent spoke with a twinkle in his eye. His tools consisted of a can of oil, a pocketknife, and some rags.

"Suppose we listen to a recording while I fix this. Okay?"

When the Mixtec man nodded his assent, Kent put on a Scripture recording in Chuchi's own tongue. Knowing the old man was hard of hearing, he turned the sound on

full blast. While the story of Christ's death and resurrection thundered in the room, he opened up the clock and started oiling its parts.

As the lubricant spread into the inner workings, Kent thought about the man who sat in his room. For centuries the outside world had by-passed Chuchi's ancestors, until 1951 when a young Bible translator, Muriel Perkins, began living in Xayacatlan. Chuchi, then 65 years old, came to teach Muriel his language.

He often mulled over the Spanish Scriptures. But even when Muriel left for translation work in South America, she never knew if he understood all God had done for him. Through the years she prayed for him, asking God to open his understanding.

A learned man, Chuchi once taught school and later became town mail agent. Kent and Mary Lou met him when they went for mail. Though they often conversed with him, they were never certain of his relationship with his Maker. He would talk stoically of God, but always clamped down on his emotions, never making it clear whether he trusted in Christ.

Now nearly a century old, he slumped in Kent's front room. His shoulders were stooped and his hearing poor, but the story of Christ's triumph over death worked through the ear-gate and into his spirit. Kent finished applying the oil, wiped off the excess, then adjusted the timing. He noticed the old man still sitting in rapt attention.

"Tell me, Chuchi, what did you think of that story?"

The old man lifted his head and exclaimed, "Why, that's what I believe!"

"Did you understand it all?"

Mr. Clark is a member of Wycliffe Bible Translators and is on the staff of the editorial department at Wycliffe headquarters in Huntington Beach, California.

The question triggered a flow of tears from the old man. "Aye, Kent," he said. "My past life has been full of badness. God let me grow old—but not because I deserve it. His grace has kept me alive to this hour. I know Christ shed His blood for our sins. But I don't know what God will do with me when I die."

The Book held the answer. And there it was lying within arm's reach on the army cot which served as a couch. Kent grabbed it and thanked God he could now open the newly-printed Testament to John 5:24 and let Christ's words stir the old man's heart: *He who trusts in God . . . has crossed over from death to life.*

"Chuchi," he said, "you've heard His word and trusted in Him. Now God says you won't see judgment. He assures us of an eternal home with Him."

Little by little the truth sank into Chuchi's heart. Each bit of truth gained over the years now came together and formed a complete picture. God's love included him. He said,

"Now I understand. I really belong to God!"

Later, Kent gave the old man his clock, cleaned and oiled, ready to keep time until dust and bugs slowed it down again. Then he helped Chuchi out the door. His eyes dim with age, the old man poked along with his cane and tottered away.

Kent thanked God that he could now open the recently printed New Testament to John 5:24 and let Christ's words stir the old man's heart.

As Kent watched him go, praise welled up in his heart. The Lord had preserved Chuchi until he could enjoy full assurance that he was God's child. Each prayer for him, each seed of truth planted in his heart, was not in vain.

Though time was running out for the old man, God's timing was perfect. [†]

How one Brethren church is helping another Indian tribe receive God's word in its own language

Waynesboro, Pa. — The Wayne Heights Brethren Church is playing a direct part in providing a portion of God's word to a tribe that has never had the Scriptures in its own language. The church is underwriting half the cost of printing the Gospel of John in the language of the Jacaleto Indians, who live in a remote area of Guatemala.

The seeds for this project were sown last October, when the annual Pennsylvania District rally for the WMS, Laymen, and pastors was held at the Wayne Heights Church.

One of the speakers for this rally was Dr. Steven Carter, a local Christian surgeon who has spent considerable time on mission fields both visiting and working in mission hospitals. One of the statistics Dr. Carter shared on that occasion was that there are well over 1,000 languages and dialects into which the Scriptures have not been translated and printed.

A few weeks later the Sunday school cabinet of the Wayne Heights Church was considering a project for the church's annual Christmas Tree Missions Offering. Remembering what Dr. Carter said, the cabinet decided to explore the possibility of getting God's word to a group of people that had never had the opportunity to read it.

Following this meeting, the pastor, Rev. Henry Bates, wrote to the International Bible Society (IBS) for suggestions. Within a few days a reply came back from the Bible Society saying that the same day the church's letter had been received, a letter had also

come from the Wycliffe Bible Translators. Wycliffe translators had just recently completed translating the Gospel of John into the language of the Jacaleto Indians. They were requesting the IBS to print and distribute a supply of these Gospels. Cost of printing would be \$1,500 dollars.

Upon learning of this project, the Wayne Heights Sunday school accepted the challenge of raising one-third of the cost of this venture.

The offering for this missions project was received on the Sunday before Christmas. For several weeks prior to that Sunday, the project was publicized and considerable excitement generated, especially among the children. Several women of the church decorated plastic egg-shaped hosiery containers so that the children could put their offerings into them and place them on the tree on Christmas Sunday.

When the day to receive the offering arrived, the children and adults presented not just the \$500 needed to underwrite one-third of the Gospel of John project, but \$714—almost enough to pay for one-half the project. Additional offerings received later brought the total to \$800, more than enough to pay for half the printing costs. This was the largest offering ever received in the ten years the church has promoted a special Christmas missions offering.

—reported by Rev. Henry Bates

Editor's note: The money the Wayne Heights Brethren Church sent to the International Bible Society was a special Christmas missions offering in addition to their regular support of Brethren World and Home Missions.

The Divine Compulsion

by Rev. M. Virgil Ingraham

Executive Director of the Missionary Board of The Brethren Church

PRESSING ONWARD in World Missions is a holy compulsion, stemming from God's love at work in us (II Cor. 5). As our Lord's children, we share with Him the desire that all people everywhere might be saved.

The Great Commission to make disciples of all the nations broadens the scope of our work in reaching people for Christ. If we are content to merely enjoy the privilege of being Christians, we stop short of God's will. Rather, the privilege carries with it the responsibility to be actively engaged in gathering others, from far and near, into fellowship with our Lord.

As Brethren, we have open doors which permit our missionaries to preach the gospel to Indians and Malaysians in Asia; to Argentinians, Colombians, and Mexicans in Latin America; and to the unsaved in our homeland. If we are to measure up to our divine capabilities in missions, we must earnestly pray that God will fan the embers of love for the lost in our hearts, that they might burst into open flame. (Compare our General Conference theme from II Timothy 1:6, 7.)

Our missionary work force has been enlarged in recent months by the arrival of the Robert Dillards in Colombia and Allen Baer in Argentina. Even so, calls for more workers are coming in to us from these countries and from Mexico as well. Promising young people

have expressed interest in missionary service, with the number increasing as interest becomes concern and as concern leads to commitment to Christ and His work in reaching the lost.

Sending missionaries into other countries is truly a compulsion of God's work in our hearts. It requires a long-term commitment—a long-term commitment of missionaries to service, and of the sending churches (the stay-at-home missionaries) to supply adequate support for the missionaries, their families, and their ministries.

Missionary support has been inadequate in recent years, making drastic reductions necessary wherever possible. At a time in mankind's history when God's people should be stepping up their missionary evangelism and when volunteers are available for training and service, we Brethren need to count our blessings. We need to consider what we have that might be given to help reach responsive people with the gospel while there is still time and opportunity.

Indeed, we are driven to continue and to intensify our witness into dark places where the love of Christ is not known. May we join hearts and lives to do more for missions—more in prayer, in service, and in steadfast, sacrificial giving for this work which is so near to the heart of God. [†]

Last Year in Malaysia

LAST year was a busy time for the church in Malaysia. Three gospel rallies, a youth retreat, outreach to non-Christian students, continuation of the prison and hospital ministries—all these were part of the effort to reach more people for Christ and to bring

those who are believers to maturity in the Lord.

Two of the rallies were held in Penang. Rev. David Chew, who is continuing the work established in that city by the Lois, was present with the Penang Brethren youth for

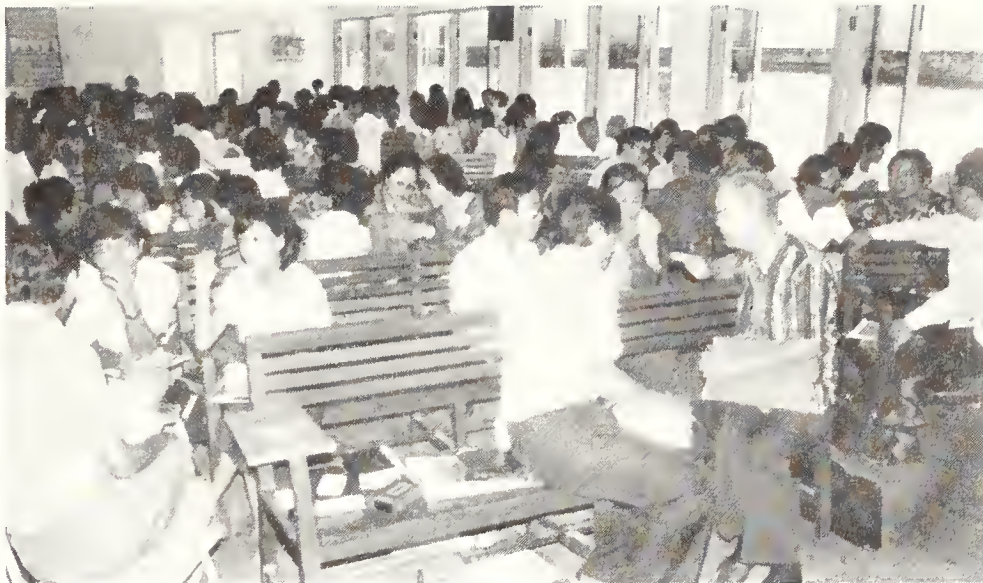
these rallies. They praised the Lord for this rare opportunity to hold public rallies in this Muslim country. One of these was the second largest gospel rally in Penang church history, with about four thousand people attending.

At the second rally in Penang, the church members from Johor Baru were also able to attend. The speaker was Rev. Elisha Wu from Canada, the man who encouraged David Loi to make his decision for the Lord's ministry 18 years ago.

Dr. Paul Yonggi Cho, pastor of the largest Protestant church in the world (in Seoul, Korea), spoke at the third rally, which was held in Singapore. Even though only 10% of the population in Malaysia is Christian, thirty to forty thousand people attended each service, with several hundred accepting Christ as Savior each evening.

Eight young people enjoyed the first youth retreat held at Johor Baru. They drove about 25 miles to a waterfall, where they spent the night in a bungalow belonging to another church. The next day they fellowshiped together, enjoying hymns, Bible study, and messages from Joshua Ting and David Loi, followed by a refreshing dip in the waterfall.

The student fellowship which has been meeting in Joshua Ting's home is trying to reach more students. Recognizing the desire students worldwide seem to share for recreation after school, the fellowship bought a



Participants take part in small-group discussions during one of the gospel rallies held at Penang.

ping-pong table and put out a sign reading "Student Center." They hope that more students will come by for recreation and fellowship.

David Loi continues to be involved in the prison ministry he entered soon after reaching Johor Baru. He says, "When I read from Matthew 25:36b, 'I was in prison, and ye came unto me,' I really praise the Lord that I am a free man both physically and spiritually, that I can share concern with those who are in the prison. At least I can proclaim the gospel to them." The average attendance for this prison ministry is about forty or fifty people.

The hospital ministry is also continuing as before, with visitation of many who have no relatives or friends. These people are also followed up in their homes when they are released from the hospital.

In the latter part of 1982, David and Jenny Loi moved to a new residence with more visibility and greater accessibility. They feel their ministry should grow as a result. Their new address is 173 Jalan Sutera, Taman Sentosa, Johor Baru, Johor, Malaysia.

Rev. David Chew (in Penang) wrote David Loi and asked that he express his thanks to all the Brethren churches for their financial and prayer support. He indicates that more people are attending their services and that new faces continue to appear at the meetings for children and youth. He also requests continued prayer support.

Let's remember to support both David Chew in Penang and David Loi in Johor as they represent our Lord and our church in Malaysia. They and their families and those who attend their churches all are important in the ongoing outreach of Christianity. [†]



David and Jenny Loi, with son Stephen, celebrated their eighth wedding anniversary last September 12.

With Chantal in Colombia

by Chantal Logan

WE are very happy about the way things are going in the Campo Valdes Church in Medellín. The congregation is growing again—five were baptized last month—and attendance is up.

What is most exciting to me, however, is that the people are becoming more responsible financially and are learning to tithe. It had always been very hard to motivate the Campo Valdes Church to give, for the people had grown so used to receiving. Not long ago nobody wanted to hear about special envelopes with names on them or about any other system of giving. But this has changed. Now the envelopes of all the people who tithe are placed on a bulletin board. Each envelope is numbered, and each person knows his or her number. The tithing campaign has brought forth fruit, and the church's monthly income has almost doubled! Praise the Lord!

The church's purchase of a house to serve as its place of meeting had a lot to do with this change in attitude about tithing. The people are very enthusiastic about this purchase. A month ago they had a special celebration to which they invited all the other congregations. They worshiped and ate a fellowship meal together.

One of the ladies we had been working with for a long time is now attending church services whenever possible, and her daughters come with her. She is teaching a Sunday school class and one of her girls is teaching the children. The Lord has really answered our prayers. But there was a time when it sure looked dark.

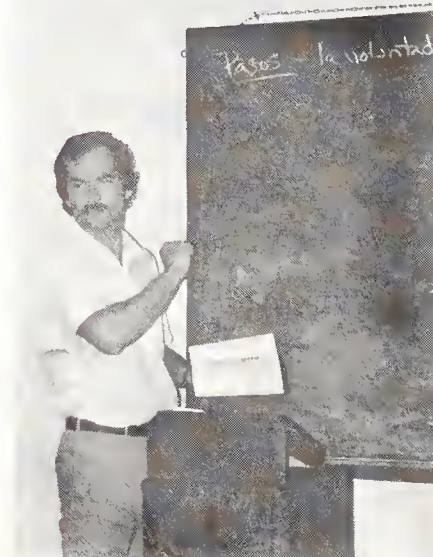
Now we are praying for her son, as he is drifting farther away from the Lord. He and his family are experiencing both financial and health problems. One of the men from the church keeps on exhorting him each time he sees him. But the son has let his life be filled with bitterness. Another man is ex-

periencing the same kinds of problems, and Mark has told him repeatedly that his situation won't get better until he starts doing what he is supposed to. Many prayers are needed for both men.

We are very pleased to have the Dillards at El Poblado. Both Mark and I were really impressed by Bob's Spanish when he first led a service and a Bible study there. He did a great job. We were happily surprised, also, to see many new people attending when the Dillards first came. Because of our busy schedules, we have decided to make an effort to meet regularly (possibly every two weeks) with Bob and Juanita to discuss business and pray for each other. We are thankful for them and happy to have them around, and our kids are crazy about their son Lucas, who was a year old in February.

In the section of Medellín known as San Diego, the Quechua group has been pretty stable, not growing and not doing much. Luis Mendoza has tried to prepare them for leadership, but he has found it very difficult. The Quechuas travel constantly—both to Ecuador and to fairs around the country.

Nevertheless, the church in San Diego has been successful in reaching children — dozens of them. They had a vacation Bible school in cooperation with the young people from Campo Valdes. It was a success, with about fifty children attending regularly. They still teach the children every Sunday afternoon.



Bob Dillard in the midst of a Sunday school class at El Pablado.

Chantal and her husband Mark are Brethren missionaries serving in Medellín, Colombia.

A decision is going to have to be made soon about the future of this church, as the owner of the house is going to sell it.

The work in Girardota is both exciting and promising—so everybody says. (I will visit there for the first time on the Sunday when they have their first Communion service.) There has been an average of about fifteen adults and eight children attending. Five people have been baptized. Luis Mendoza has tried to get them started right by teaching them some Brethren doctrine and self-support concepts.

A small group was started in Bogotá in a district where there are no other evangelical churches. This area offers great potential, but the people need to be visited more often so the group can grow and feel part of the whole church. They have been invited to the church's annual meeting.

The national leaders are assuming responsibilities and taking them seriously. But we need more leaders from our own ranks. As



Luis Mendoza, national president of the Brethren Church in Colombia, discusses some work with Elizabeth Arias, the church's secretary.

far as expanding the work, many contacts are made and we could do more if we had more personnel. We are very happy with both Dario Tobon and Luis Mendoza. They need your prayer support, however, for they face many difficulties. But in spite of problems, we feel the church is growing spiritually and numerically. The future looks bright. [†]

New Outreach in Medellín

by Robert Dillard

WHEN someone mentions "unreached people," we usually form a mental picture of people in a Third World country or of a person who is "down and out" in America. But missionaries in Medellín, Colombia, are now attempting to reach the upper classes of people who so far have paid scant attention to the call of the gospel.

Formulating a new strategy with the hope of reaching all levels of society, AMEM (the association of evangelical pastors in Colombia) is leaving the evangelization of the upper classes to missionaries. AMEM, meanwhile, is making its first united effort at evangelizing the red-light district, the very core of Medellín.

Together the missionaries are brainstorming on ways they can reach the upper classes. Juanita and I have sat in on a few strategy sessions with missionaries from other denominations in order to make plans to bring the Christian message to this as yet almost totally unreached segment of the Colombian population.

Juanita and I have also taken action by moving to a house situated in a spot accept-

able to the majority of the class-conscious people. This move was encouraged by the church, which found it an advantage for us not only to be in a more strategic location, but also to have a larger home, since the church meets in our house. The new house has a much larger living-dining room than our former home and also a large exterior garage where the children meet for classes. It is also in a more visible location.

Although the move and the new outreach have taken much of our time and energies, I am also involved in the church's national junta (board). I was recently elected the board's vice president, with Luis Mendoza being re-elected president. Juanita was elected to the newly formed church board of El Poblado.

We rejoice in one other avenue of witnessing that the Lord has opened to us. We are expecting our second child this June and are really looking forward to possibilities of ministering to other couples who will be taking the natural childbirth class with us.

Let's praise the Lord for the missionary work in Colombia and for the opportunity God has given the Brethren to touch lives for Him here. May many more be reached in the years ahead. [†]

Bob and his wife Juanita began serving as Brethren missionaries to Colombia in May 1982.



It Just So Happened

A testimony on the processing of a visa for Allen Baer.

by William Winter

WHEN God intervenes in a matter, it's exciting! I enjoyed being part of such an experience after returning to Argentina from furlough. At that time I began the follow-up work on securing a visa for Allen Baer. I found that while some preliminary investigation had been done to obtain the visa, the application still needed to be made. It remained for me to handle this long process, something at that time I would have preferred not to do. But I did not realize the "adventure" God had in store for me.

Saturday, August 14, 1982, brought the last of the information necessary to make visa application for Allen. So the next Monday I went to see Mr. Parodi, the man in charge of the National Registry of Churches. He said that since The Brethren Church is duly registered in Argentina, there would be no problem in getting a visa within just a few days.

Bill and his wife Sharon are Brethren missionaries serving in Argentina.

I was overjoyed. Yet something (or Someone) prompted me to ask, "What type of visa will this be?" He replied that it would be simply a tourist visa. My heart fell! He then explained that current laws require a person to come into the country on a temporary visa and then try to secure a one-year permit. This one-year permit must then be renewed twice (for a total of three years), at which time application can be made for a permanent visa.

I could picture Allen living in constant insecurity for the next three years, and I envisioned the never-ending frustration he would experience as he worked his way through the red tape of trying to get his visa extended. I told Mr. Parodi I didn't think that was what we wanted—that we preferred a permanent visa that wouldn't have to be continually renewed.

About that time something (or Someone) prodded me into remembering that I had a friend who worked in that same building and even the same ministry (the Exterior Minis-

try). I mentioned this to Mr. Parodi, and he enthusiastically said, "Go see him; they may have a different solution." So I went upstairs to see if my friend, Enrique Moresco, was in.

I had met Enrique about ten years earlier as a result of my ham radio activities, and we had become friends over the years. He is a career diplomat and the last I knew had been the number-two man at the Argentine embassy to Paraguay. He now holds a rank enabling him to be assigned to an ambassadorship. Not knowing his current rank, however, I just waltzed in and asked for my friend, Señor Moresco. I was told that he was at lunch, but that he would be back in a few minutes.

About five minutes later, Enrique got off the elevator and greeted me warmly. He ushered me into his office where we chatted for awhile. I then shared with him the situation concerning the visa. He thought for a bit, then said, "Let me call my boss (Minister of Consular Affairs) about this." It turned out that Enrique's boss is a personal friend of the Subdirector of Immigrations.

Enrique then went downstairs with me to meet Mr. Parodi, and together we planned how to proceed. With Enrique making a phone call, Mr. Parodi writing a letter, and I doing some hand carrying, everything worked like clockwork. In three days I would be able to pick up Allen's file and take it to a meeting with the Subdirector of Immigrations.

Three days later I returned to see the Subdirector, explaining my request for an immediate granting of a permanent visa for Allen. He called in his assistant and discussed the request briefly with her, then asked her to take the file to the designated office. He asked me to return in a week, as he expected to have a visa that would be "better than a tourist visa, but I can't guarantee a permanent one."

I returned the following Thursday. The office assistant to the Subdirector said that I was to see the director of the visa office. There I was told that they couldn't complete the visa because they needed two items of information about Allen. To my surprise, they took my declaration of the needed information as sufficient—a miracle, since usually this has to be done through a lawyer, with several government agencies certifying the authenticity.

I then asked the woman dealing with me if they were going to grant a permanent visa, as had been requested. She asked the office director, and he said that they were. I felt

like shouting, "Glory to God!" But restraining myself, I just said, "That's fine. Thank you very much." I was asked to come back on Monday to pick up the completed visa.

Returning Monday, I discovered that they could not locate the file. After a lengthy search, it was found, but it hadn't been signed. I said, "Okay, I'll wait." I was asked to return a week later, at which time it would be signed.

Realizing I was getting the run-around, I went back to the Subdirector's office and explained the situation to the office assistant. She asked me to sit down and then went into the inner office. She left the door open, so I heard her side of the phone conversation. I heard her say, "It's all ready except signing?" (pause) "Sign it." She then came out and said, "It will be ready in 15 minutes; you can go pick it up."

I thanked her and returned to the visa office. Sure enough, it was signed. All was courtesy, and to my surprise I was instructed to take the official telegram form to the central post office and send it to the Chicago consulate.

After sending the telegram, I went home and began to reflect on all that had happened. Then I realized the mighty way in which God had moved. We had been informed that a minimum of three months was required to process a visa. Yet 14 days after I made the application, the telegram was on its way to Chicago. And although new regulations provide for only temporary, renewable visas, Allen received a permanent resident visa.

It "just so happened":

- that I had a friend in the Exterior Ministry;
- that his current assignment was in the same building as the Religious Registry;
- that his superior was a personal friend of the Subdirector of Immigrations;
- that the person in charge of the visa office decided "on a whim" to grant a permanent rather than a temporary visa.

Without a doubt these "just so happened's" were nothing less than the direct intervention of our Lord. [†]



Allen Baer arrived in Buenos Aires, Argentina, on October 3, 1982. He is currently at work translating Our Faith from English to Spanish, assisting in the remodeling and expansion of some church facilities, and learning bookkeeping procedures for the mission records.



the salt shaker

by Alvin Shifflett

Chicago's Modern-Day Jonah

CHICAGO has a modern-day Jonah. That's right—a modern-day Jonah!

On any given afternoon at three o'clock, right in the heart of the windy city, the corner of State Street and Madison, Jonah gets on his soapbox with bullhorn in hand and begins blasting the sins of the people. Now when I say blasting, I mean blasting! According to city ordinance, the maximum allowable noise level is 80 decibels at ten feet. Our modern-day Jonah has been metered at 92 decibels and going higher as he gets into his message!

Workers in the North American building—one block away and 14 stories up—claim they hear him regularly. One worker seven stories up on the southwest corner of State and Madison says: "I pay \$700 per month rent, turn on two air conditioners and music in order to drown him out, and still I hear him. I can't work! I've gone down and talked with him on three different occasions and asked him to tone it down, but he won't listen. I think it [the noise] has made him deaf!"

What does our modern-day Jonah say, and who is he? Well, his message is like that of the biblical Jonah: "Repent or judgment is at hand!" Only he says it louder than anyone else before him. He gets his bullhorn and blasts all passer-bys for their sins. He can be heard easily from two blocks away. In fact, you hear his preaching long before you see him.

His name is Samuel Chambers, a self-ordained preacher. He told a *Chicago Tribune* reporter that God sent him to the corner of State and Madison.

Rev. Chambers has been cited for disturbing the peace, arrested, tried, convicted by a jury, fined, and still he preaches—louder than ever. Last fall when a jury convicted him, his lawyer asked for a continuance claiming that Rev. Chambers was out of

town. He wasn't out of town at all. He was where he always is at three o'clock in the afternoon, blasting away at the sins of the people from his soapbox on the northwest corner of State and Madison.

The problem with our modern-day Jonah is not his message, but his method. It shouldn't surprise Rev. Chambers that his method isn't working. The more he turns up his amplifier, the harder hearts become.

"Perhaps he should take note of the method used by Mother Teresa. She gained the attention of the world because she demonstrated the love of Christ."

The biblical Jonah didn't have a bullhorn with an amplifier. And as far as I can determine, he wasn't arrested for disturbing the peace. But his message was one of judgment: "Repent or in forty days the city will be destroyed." But in sharp contrast to Chicago, Nineveh repented, "from the greatest of them even to the least of them." The people believed Jonah's message. It's quite evident that the city of Chicago doesn't believe Rev. Chambers.

Someone said to a *Tribune* reporter: "I don't object to what he is saying; I object to his volume. The guy loves the sound of his own voice. But he's the only one who does."

Evidently the prophet is not making much headway in conveying his message. Perhaps he should take note of the method used by Mother Teresa. She gained the attention of the world because she demonstrated the love of Christ.

It appears that the quiet transforming hug of grace is superior to the ranting bullhorn of judgment. But why do we have to be continuously reminded of that? [†]

Auction and craft sale planned for General Conference

Ashland, Ohio — Plans are underway to include a Centennial Heritage Auction and Craft Sale as part of the 1983 General Conference in August. The auction/sale is in keeping with the Conference celebration of 100 years of the Progressive Brethren Movement.

According to Coordinator Judi Gentle, the auction/sale has a two-fold purpose. "First, we want to give Brethren people an opportunity to be working together to produce or locate and donate items of value. And second, we see this as an opportunity to support special projects of our Brethren ministries."

Donors of items may designate one of seven projects to benefit from sale proceeds. Projects selected to date are:

New Printing Equipment—
Brethren Publishing Company.
Maranatha Bible Institute,
Pasadena—Missionary Board.
CIA (Collegians In Action) Teams

—Board of Christian Education.

Hot Meals for Haitian Children—World Relief.

Brethren Scholarships—Ashland College.

Brethren Scholarships—Ashland Theological Seminary.

Benevolent Board (project to be selected).

A list of selected items for donation has been sent to each Brethren church. The WMS Conference quilt plus quilts from several churches have also been committed to the auction. Type cases and wood type are being donated by the Publishing Company.

Local "go-getters" are being selected by each church. These "go-getters" will coordinate auction activities on the local level. Rev. Spencer Gentle is serving as national "go-getter" coordinator.

The auction will be held Saturday, August 13, and will include large handmade items, antiques and collectibles, Brethren mem-

orabilia, quilts, and similar items. It will be advertised widely in national and regional antique and "trader" magazines to ensure a large group of potential buyers. A respected Ashland auctioneer has generously volunteered his services for the day. Richard Leidy, Jan Rinehart, and Doris Dravenstott are serving as on-campus auction coordinators.

A craft sale will be held throughout General Conference week in the Convocation Center. Smaller, handmade items will be included in this sale, which is being coordinated by Ruth Ann Crookshank.

Auction sponsors are also being sought to help underwrite the costs of the sale. Donors of \$25 or more will be listed in the auction program. Sponsorship donations may be sent to Brethren Church Conference Auction, 524 College Ave., Ashland, Ohio 44805.

One tract results in 32 conversions

South Bend, Ind. — We never know what far-reaching effects our efforts at witnessing for Christ may have.

Mr. Harold Haenes of the South Bend First Brethren Church sent a tract, "A Country Called Heaven" by Oswald J. Smith, to a friend in India. As a result, during the next three years 32 people in that friend's clan received Christ.

Mr. Haenes says that he has sent hundreds of tracts with his mail. Only God knows how many lives have been influenced for Christ by these tracts.

(Mr. Haenes also conducts a bulletin board ministry that was featured on page 19 of the February EVANGELIST.)

Update on the lawsuit against The Brethren Church

As reported in the September 1982 BRETHREN EVANGELIST (pp. 13-14), The Brethren Church and the Benevolent Board have been named in a suit by L. Robert Kimball and Associates of Ebensburg, Pennsylvania.

The plaintiff is seeking satisfaction of a judgment against Brethren Care, Inc., of the Pennsylvania District for architectural, engineering, and survey work allegedly performed for a retirement center in Vinco, Pennsylvania. The position of The Brethren Church and the Benevolent Board is that they have no liability for these charges.

A preliminary hearing was held in December in the Cambria County Common Pleas Court to determine the merits of the case. Mr. James O'Malley, attorney for The Brethren Church and the Benevolent Board, has indicated that he does not expect a decision from the court for some time, based on the volume of legal briefs filed by the plaintiff.

Your continued prayers for wisdom and guidance for those of us dealing with the suit is appreciated.

—Ronald W. Waters
Director of Denominational Business

National BYC presents \$3,500 to Brethren Care of Ashland

Ashland, Ohio — The presentation of a check in the amount of \$3,500 to Brethren Care of Ashland, Ohio, culminated the 1982 project effort of the National Brethren Youth Crusaders. The 1982-83 BYC Moderator Mike Funkhouser visited the retirement home on January 12, and in a brief, informal ceremony, presented the check to the director of Brethren Care, Lenny Seaman.

The check represented one-half of the amount brought in by the youth at their National BYC ingathering. The other half of the money raised goes to the Summer Crusader program.

Brethren youth throughout the denomination labored from September 1981 to August 1982 to raise funds for the ingathering. The money received was allocated according to the National BYC budget, proposed by the BYC Council and approved by the entire Convention in a business session.

The check to Brethren Care was added to other funds raised for the

recent addition to the facility. The addition included an expanded dining area for residents, a room for chapel services and meetings, an activities - recreation room, an employee break room, and storage areas. (See pages 14-15 of the February *EVANGELIST* for more information about this addition.)

Several of these improvements were mandated by new laws governing nursing homes. The National BYC felt that help from the youth was appropriate in this special ministry of The Brethren Church.

For the 1982-83 Conference year, the National BYC project offering will go toward the home mission work in North Carolina, a



BYC Moderator Mike Funkhouser (center) presents a check for \$3,500 to Lenny Seaman, director of Brethren Care, as Charles Beekley, national director of Christian education, looks on.

church-planting project under the leadership of Rev. Keith Hensley. Support for this project will be ingathered at the 1983 BYC Convention, which begins August 8 in Ashland, Ohio.

Pleasant View Church ordains two deacons

Vandergrift, Pa. — Melvin Walker and David Schrecengost were ordained deacons in the Pleasant View Brethren Church during morning worship on Sunday, January 16.

Rev. Thomas Kidder, pastor of the Brush Valley Brethren Church, presented the ordination message and assisted Pleasant View Pastor Michael Gleason in the remainder of the service.

Mr. Schrecengost and Mr. Walker are both very active in the Pleasant View Church. Both are members of the official board and they serve together on the church's board of Christian education. In addition, Mr. Walker is president of the local Laymen's Organization and is a trustee of the church.

—reported by Rev. Michael Gleason

TRUTH and GLAD to perform at BYC Convention in August

Ashland, Ohio — The National Board of Christian Education has scheduled two popular contemporary Christian music groups for concerts at the 1983 National BYC Convention. The groups are called TRUTH and GLAD.

TRUTH performs "middle-of-the-road" music appealing to all ages. In fact, several Crusader teams' repertoires have included TRUTH music. The group is made up of semi-professionals who dedicate a year or more of service to the group. Therefore its personnel changes from year to year. TRUTH's concert will be Tuesday, August 9, at 9:00 p.m.

GLAD is a contemporary five-man band from the Washington,

D.C., area, which performs a variety of jazz, pop, rock, and ballad music with Christian lyrics. They are well-known for their close harmonies and their ability to cover the span of exhortation, evangelism, and praise in a concert. Although they appeal more to youth and young adults, their concerts can be enjoyed by all. GLAD will appear on Saturday, August 13, at 7:30 p.m.

All youth registered for the BYC Convention will receive free tickets to both concerts as a part of the Convention package price. Additional tickets will be on sale to other Conference attenders and to the public.

Hispanic ministry bearing fruit at Sarasota First Brethren

Sarasota, Fla. — On Sunday, January 2, Rev. Kenneth Solomon, missions pastor of the Sarasota First Brethren Church, baptized Alejandro Royas in the church's outdoor baptistry. This was the first baptism growing out of the Hispanic ministry of the church.

During the ten o'clock worship service three Hispanics were received into membership in the Sarasota Church — Alejandro Royas and Cleofas and Ricardo

Espinosa. This brings to five the total from the Hispanic ministry who are members of the Sarasota congregation.

According to Dr. J.D. Hamel, senior pastor of the Sarasota Church, the Hispanic ministry "is growing by leaps and bounds." Attendance is running between 80 and 90.

(An article about the Hispanic ministry of the Sarasota First Brethren Church appeared in the October 1982 EVANGELIST.)

"The W.A.Y." provides 4-H activities, religious training for W. Alex. youth

West Alexandria, Ohio — One of the many outreach ministries of the First Brethren Church of West Alexandria is a 4-H club known as "The W.A.Y." (which stands for the West Alexandria Youth). "The W.A.Y." began two years ago as a club for girls, with fourteen members. It is now for both boys and girls and has a total membership of 23 (15 girls, 8 boys), ranging in age from 9 to 18.

In addition to carrying out various projects according to 4-H

guidelines, "The W.A.Y." also provides religious training.

One of the activities of the club was a kitchen shower for the church kitchen in November. Club members planned the decorations, baked and decorated the cakes, made the punch and coffee, and served the guests.

The current goal of the club is to take their 4-H projects to the Ohio State Fair this summer. They are working on advanced cake decorating, flower arranging, and woodworking.

—reported by Luella Painter



Members of "The W.A.Y." display cakes they made for a church kitchen shower.



Rev. Kenneth Solomon prays for Alejandro Royas following his baptism.

Lyn Ellis to serve Cameron Church as tentmaker

Cameron, W. Va. — On January 12, the First Brethren Church of Cameron issued a call to Lyn Ellis to become a tentmaker within the congregation. Miss Ellis accepted the call and began her work during the latter part of January.

Lyn is a member of the First Brethren Church of Oakville, Ind., where her father, Rev. Wes Ellis, is the pastor. In addition to taking an active part in her home church, Lyn served two years as a Summer Crusader. She spent her first summer as a member of the drama team C.A.S.T., and last summer she was captain of the drama team G.L.A.D.

Lyn's main responsibilities at

Cameron will be to serve as editor of the church's monthly newsletter and to develop a youth group within the congregation.



General Conference Executive Committee looks at 1982 loss; cuts 1983 budget

Ashland, Ohio — The General Conference Executive Committee held a regularly scheduled meeting February 4. Items of business included reports from officers and staff, an extended review of the financial condition of The Brethren Church, and continued planning for the 1983 Conference.

Director of Denominational Business Ron Waters reviewed the 1982 financial reports. The Brethren Church, Inc., suffered a \$9,159.29 loss during the year. This was due in large part to a shortfall in anticipated apportionment contributions, with only 81% of the full apportionment received. Only 58% of Brethren congregations gave their full apportionment, while 14% gave no financial support.

Waters also reported on a survey of 1983 apportionment contributions budgeted by Brethren churches. From the survey he projected a 1983 apportionment shortfall of \$10,136. This would amount to \$5,178 less than the \$60,000 apportionment General Conference projected in the 1983 budget adopted last August.

The Executive Committee

then considered over \$5,000 in budget cuts to bring 1983 expenses in line with anticipated income. Cuts considered included wage and salary reductions; printing only an update to the 1982 Directory rather than a full 1983 Directory; and less expensive production methods for the 1983 Conference Annual and Conference Report booklets. Some proposed budget cuts will be reconsidered throughout the year based on actual apportionment contributions.

On the brighter side, Director of Pastoral Ministries William Kerner reported that organization of the National Ordination Council is proceeding smoothly. The Council will now provide the final examination for all candidates for ordination. The first meeting of the Council is set for late April, and four candidates have been proposed for examination.

Rev. Arden Gilmer, chairman of the Covenant Relationship Task Force, gave a favorable report of a meeting with Ashland College President Dr. Joseph Shultz, Vice President Murray Hudson, and Campus Ministry

Director Jim Menninger. Gilmer noted that the purpose of the task force is to maintain a regular dialogue between the church and the college.

Scheduling for the 1983 Conference was more definitely established by the Committee. A detailed schedule will be sent to church leaders when finalized.

The next meeting of the Executive Committee will be May 20-21 in Ashland.

Brethren Heritage Tour of Europe planned

Elgin, Ill.—A Brethren Heritage Tour of Europe is scheduled for July 5-20, sponsored by the Church of the Brethren Historical Committee in cooperation with Kreider Friendship Tours, Ltd. The tour is in recognition of the 275th anniversary of the founding of the various Brethren groups.

The itinerary includes visits to more than a dozen places in Holland, France, Germany, and Switzerland where Brethren lived and were active. Special attention will be given to the Schwarzenau area, the Marienborn area, Krefeld, and Surhuisterveen.

In addition, the tour will include visits to famous cathedrals and stops at selected museums and castles.

Directors for the tour are Kenneth I. Morse, who served for 35 years in editorial work for the Church of the Brethren; and J. Kenneth Kreider, professor of European history at Elizabethtown College. Tour price is \$1,725 per person from New York for double occupancy (\$130 more for single occupancy).

Brethren wanting more information about this tour should write to Kreider Friendship Tours, 1300 Sheaffer Road, Elizabethtown, PA 17022.

Brethren Pension Plan receives IRS approval

Columbus, Ohio — The Brethren Church Pension Plan and Trust has been approved by the Internal Revenue Service. The approval is the result of several modifications to bring the plan into conformity with recently enacted changes in the tax laws.

The trustees of the Retirement Board received this favorable news at their meeting February 9-10.

The amendments to the plan did not change any of its benefits. A plan booklet can now be prepared and will be distributed as soon as possible.

The trustees also received favorable news on the fund's investment results for 1982 — a gain of \$153,405 after operating expenses were deducted. This represents a 30.1% gain on the 1981 fund balance. While the trustees cannot guarantee the fund will realize such a high gain in future years, they were nonetheless pleased with these exceptional results for 1982.

Questions about the Pension Plan may be sent to Dale Ru Lon, President of the Retirement Board, or to John Ramsey at Employee Benefit Management Corporation, 2041 Riverside Drive, Columbus, Ohio 43221 (phone 614-486-0238).

Cheyenne Brethren present quilt to Pastor and Mrs. Curtright

Cheyenne, Wyo. — Members of the Cheyenne Brethren Church presented a very special Christmas gift to their pastor and his wife, Rev. and Mrs. Albert Curtright, last December. It was a quilt made by the ladies of the congregation.

The gift was a "Friendship Love Quilt," and bore the names of all who attend the Cheyenne Brethren Church. Ruth Larson organized the project and designed the quilt. Mrs. Larson's daughter, Mary Ann Coughenour, designed the center block—a picture of the Cheyenne church building.

The ladies worked in secret

throughout the summer piecing the quilt. Then Mrs. Larson set up the quilting frame in her home and the ladies quilted while the Curtrights were away at Conference. One remark that was made during the quilting was, "How much Viola [Mrs. Curtright] would enjoy being at these fun meetings, as she enjoys our sewing sessions so much."

The quilt was presented to the Curtrights on Sunday, December 19, during the morning worship service. Along with the quilt, the Curtrights were presented a poem written by their daughter, Janenne Thomas, telling of the love and

happiness that went into the making of the quilt.

—reported by Alice M. Tharp

Park Street member receives doctor's degree

Ashland, Ohio — Roger D. Calhoun, a member of Ashland Park Street Brethren Church, recently received a doctor of biophysics degree from the University of Illinois.

A 1972 graduate of Ashland High School, Roger was active in the Park Street youth group during his high school years.

He is now engaged in post-doctoral work at Harvard Medical School.

In Memory

Ray Humphreis, 71, February 15. Member of the New Lebanon Brethren Church. Services by Donald Rowser, pastor, and Lynn Mercer, assistant pastor.

Helen N. Aspinall, 58, February 14. Mrs. Aspinall was the stepmother of Rev. Raymond Aspinall, Brethren missionary to Argentina.

Dorothy Kingrey, 76, February 12. Member of the New Lebanon Brethren Church. Services by Donald Rowser, pastor, and Lynn Mercer, assistant pastor.

Alma Sailor, 78, February 8. Member of the New Paris First Brethren Church. Services by Robert Bischof, pastor, and Rev. Woodrow Immel.

Donald Coleman, February 4. Don and his wife JoAnn were former tentmakers in the home mission church at Cedar Falls, Iowa. They left their home in Mulvane, Kansas, and relocated in the Waterloo area to help establish this new church. Memorial gifts for Gideon work may be sent to JoAnn Coleman, 341 Crestridge Drive, Waterloo, IA 50702

Carl J. Moser, 80, February 3. Member for 56 years of the Waterloo First Brethren Church. Services by Ronald Waters, pastor.

Berl Marshall Brower, 60, January 30. Member for 40 years and deacon of the Roann First Brethren Church. Services by James and Jennifer Ray, pastors.

Dr. Lisle W. Roose, 58, January 14. Member of the Nappanee First Brethren Church. Services by Alvin Shifflett, pastor.

Helen I. Brandenburg, 63, December 15. Charter

member of the Town and Country Community Church (Tampa, Fla.) and former member of the Dayton Hillcrest Brethren Church. Services by Dale Ru Lon, pastor of the Town and Country Community Church.

Goldenaires

Glenn and Mary Coffman, 56th, March 2. Members of the Maurertown Brethren Church.

Donald and Della Walker, 62nd, February 24. Members of the Louisville First Brethren Church.

Thelma and Raymond Douglass, 58th, January 25. Thelma a member of the Flora First Brethren Church. Raymond a member of the Flora Church of the Brethren.

Rev. and Mrs. Hays Logan, 57th, January 9. Members of the Linwood Brethren Church.

Weddings

Susan R. Lewis to John Michael Myers, December 5, at St. Lukes Winters Church. Groom a member of the Linwood Brethren Church.

Pam Wilczewski to Steve Malicoat, January 29, at the North Manchester First Brethren Church; Woodrow Immel, pastor, officiating. Bride a member of the North Manchester First Brethren Church.

Membership Growth

Town and Country: 8 by baptism, 2 by transfer

North Manchester: 4 by baptism

Keeping the Dead Sea Scrolls Alive

by Marlin Levin

Jerusalem — When a bored shepherd boy, wandering with his flock along the Dead Sea, aimlessly threw a stone into a cave in the summer of 1947, he struck an archaeological treasure of priceless worth. Investigating a tinkle he heard from the cave, he found he had hit an old clay jar which contained a rolled parchment.

That incident sparked the most momentous archaeological discovery of the 20th century. Further probes into the shoreline limestone caves, used as places of refuge in antiquity, turned up more jars and parchment scrolls. Eventually, biblical scholars had at their disposal the earliest biblical manuscripts ever found—1,000 years older than they had previously known.

Besides the books of the Bible, there were commentaries on the Old Testament, apocryphal stories based on the Bible, and documents relating to the Essenes, an ascetic Jewish sect that lived in the Dead Sea area from the first century B.C. to the first century A.D. All of the scrolls were written in meticulously scripted Hebrew.

Some Bible scholars had traced the roots of Christianity to the

Essenes and even suggested that Jesus might have been a member of the sect. So it was natural that the experts pored over the Dead Sea Scrolls to find any hint of Jesus' affiliation.

But understanding of the various implications of the centuries-old manuscripts was not the only challenge facing the scholars. A way had to be found to prevent further deterioration of the already fragmentary parchments.

After thirty years of study by Bible scholars and archaeologists of the contents of the scrolls and seven years of intensified scientific research on their preservation, some new findings have recently come to light.

Was Jesus an Essene?

Prof. Yigael Yadin of the Hebrew University of Jerusalem, one of the first archaeologists to see the scrolls, has concluded that Jesus had not been an Essene. The writings found in the scrolls have convinced him, he says, that "Jesus did not live with the Essenes because he could not agree with one iota of what they were teaching. For example, they thought purity was most impor-

tant, but Jesus was in contact with lepers, prostitutes, impure people. Secondly, in Jesus' Sermon on the Mount (Matthew 5:43, 44), Jesus says, 'Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you'"

Yadin continues: "There can be no doubt that when Jesus told these people to love their enemy, he was preaching against the Essenes and their teachings. He was anti-Essene."

The Essenes disappeared from history with the Roman conquest of Jerusalem in 70 A.D. Left behind in eleven caves was their library which the Bedouin shepherd boy happened upon accidentally.

Today, the most important documents are ensconced in a specially built vault room and shrine in the center of Jerusalem. "The Shrine of the Book," located on the grounds of Israel's national museum, is one of Jerusalem's most distinctive works of architecture.

Dating deterioration of parchments

For the Shrine's curator, Magen Broshi, a veteran archaeologist, the custodianship of the Western world's most valuable archaeological documents is a heavy responsibility. It is little wonder that in 1975 he ordered a full-scale scientific study of the condition of the parchments.

Says Broshi, "We wanted to know exactly what happens in the course of time to the parchment material, why the parchments tend to deteriorate, how best they can be preserved, and not least whether they had deteriorated since they were found in 1947."

The project landed in the lap of a South African-born biogeochemist, Stephen Weiner. Now on the staff of Israel's prestigious Weizmann Institute of Science



Qumran, the site near the Dead Sea where the Essenes lived and stored their precious writings.



Two of the pottery jugs in which Dead Sea Scrolls were found at Qumram.

Weiner was trained at the California Institute of Technology.

The puzzle that faced him and his team of chemists and isotope experts was unique. Never before had anyone tried to quantify the deterioration of a 2,000-year-old parchment. At first they tried spectrophotometry on tiny blank pieces of the scrolls. They got nowhere.

Visually, it was obvious that the darker areas of the scrolls had deteriorated. When they examined those areas they found them to be gelatinous. By comparison, the lighter areas of the parchment were clean and healthy. Why had some areas turned into gelatin while others had not?

Weiner and his team turned to infrared examination. This showed them that in the darker portions the collagen of the parchment fibers had broken down. (Collagen is a fibrous protein existing in all living matter, and parchment is made from animal skin. When collagen comes in contact with heat and water it turns gelatinous.)

Clearly, the deterioration had taken place because moisture had gotten to the parchment scrolls. But when? Rumors had been circulating among politically sensitive scholars that the deterioration had taken place while the documents were in Israeli hands. Broshi

was concerned. The outcome of the study could be politically explosive.

One member of Weiner's team, Prof. Emanuel Gil-Av, was an authority on the use of a process known as racemization—the conversion of an organism's amino acids after its death. By studying the conversion with gas chromatography, it is possible to determine the time when the conversion from one type of amino acid to another stopped. Gil-Av used the process to study moon rocks brought back to earth by the U.S. astronauts.

Moon-rocks expert studies scrolls

After careful work on pieces of the parchment, Gil-Av found an "extraordinarily high rate" of "right-handed" amino acids. Since such a high percentage takes hundreds of years to develop from "left-handed" acids, he concluded that the degradation of the parchment could not have possibly taken place during the relatively brief period in Israel's custody.

Weiner's assessment: "The damage may even have begun while the scrolls were still being used by the Dead Sea sect, some two thousand years ago. We have found no evidence whatsoever that deterioration took place since they were taken from the caves (in 1947)."

Broshi and the Shrine's directors could now breathe easier. But they were taking no chances. They established a monitoring system to warn them if degradation is resumed. Small samples of the parchment have been placed in various sections of the vaults. Periodically, they are sent to the Weizmann Institute for analysis.

Broshi's staff keeps a daily watch on the scrolls. Every fragment—some of them no bigger than a dot—has been put between sheets of highly absorbent rice paper and laid between sheets of heavy cardboard. They are kept in complete darkness and at the

most salubrious rate of humidity (between 50 and 55%).

Authorities on the preservation of documents had suggested placing the scrolls in glass filled with helium as has been done with the American Declaration of Independence. But the scrolls are too long for that. The complete book of the Prophet Isaiah is twenty-four feet. Moreover, the use of gas is designed to prevent bacteria from attacking the parchment. The real danger to the scrolls is not bacteria but degradation of the collagen.

The 750,000 visitors who annually tour the Shrine of the Book never see all the Dead Sea Scrolls. The Isaiah, for example, is shown only in facsimile in the Shrine's rotunda. Those that emerged from the Dead Sea caves in poor condition will never see the light of day if Broshi has anything to do with it.

Those on display ("The War of the Sons of Light and the Sons of Darkness," "The Habakkuk Commentary," and the Essenes' code of behavior called "The Manual of Discipline," among others) are sufficiently healthy to be shown.



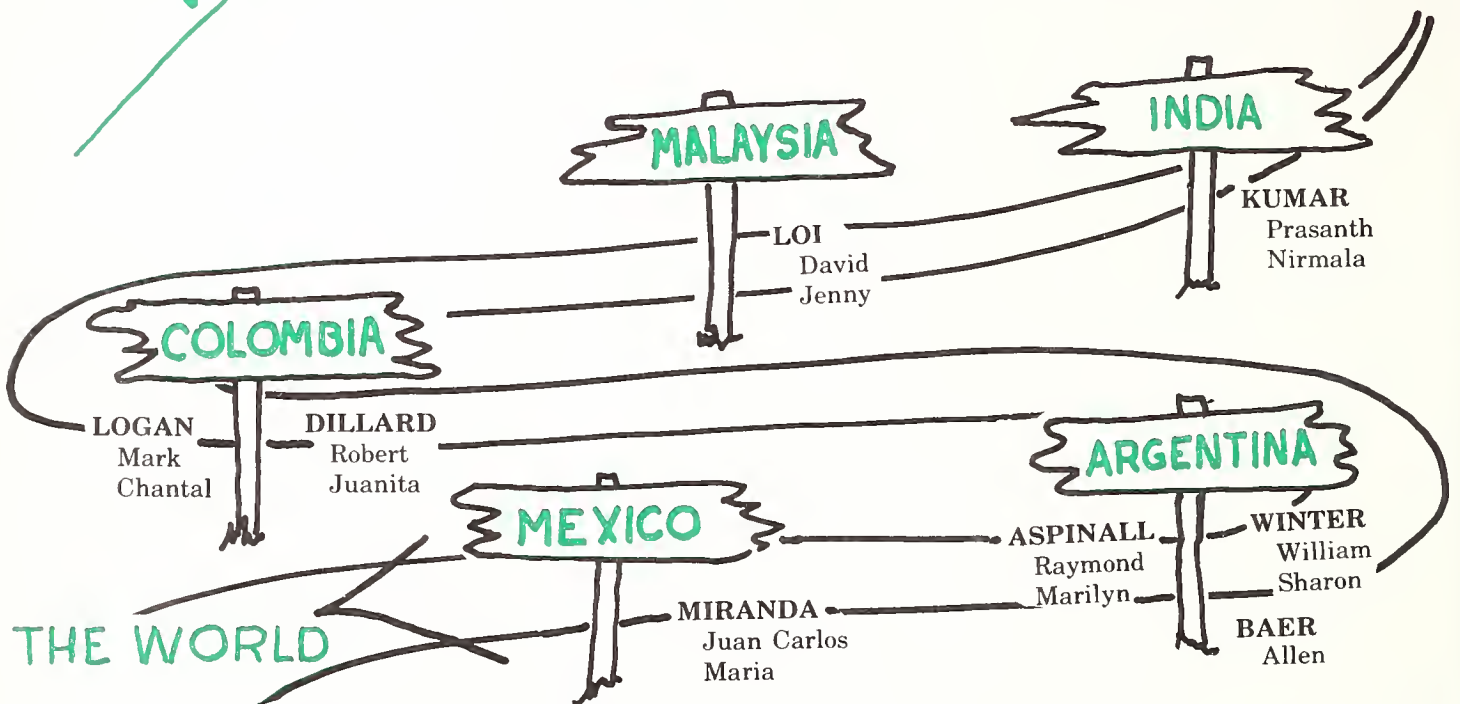
This partially rolled "Thanksgiving Scroll," one of the Dead Sea Scrolls, contains forty psalm-like hymns all starting with the words, "I thank thee, O Lord."

WORLD MISSIONS

WE ARE DRIVEN...

Excuse the play on words
borrowed from a successful auto industry.
But the truth is very evident — BRETHREN ARE DRIVEN!

After 100 years as a part of the Progressive Movement of the Brethren Church,
WE ARE STILL DRIVEN. You are invited to drive with us to . . .



**WE ARE DRIVEN
TO WORLD MISSIONS
is our March Emphasis.
\$360,000
is our Current Need.**

Your help is essential if the Brethren witness
around the world is to be maintained now and
expanded in future years.

Please give sacrificially to help supply the need.
Give through your local church or send your gift to:

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North Manchester, IN 46962



MISSIONARY BOARD
OF THE BRETHREN CHURCH
530 COLLEGE AVE.
ASHLAND, OHIO 44805



Easter Morning

***When sunrise smites the mountains,
Pouring light from heavenly fountains,
Then the earth blooms out to greet
Once again the blessed feet;
And her countless voices say:
"Christ has risen on Easter Day!"***

Phillips Brooks

The Brethren
Evangelist
April 1983



Learning From Our Heritage

by Dale R. Stoffer

Salvation: Baptism

WE saw in my last article that the Brethren of the 1800's and early 1900's generally viewed salvation as a five-part process: repentance, faith, baptism, the forgiveness of sins, and the gift of the Holy Spirit (based on Acts 2:38 especially). Though not covering every aspect of salvation, this summary indicates the special emphases of the Brethren. In this article our focus will be upon baptism.

A question we must consider at the outset is the relationship between baptism and salvation. Is baptism essential to salvation, as some groups hold? Or is it unimportant, something that is merely a personal choice, as other groups say?

Scripture indicates that both of these extreme positions are incorrect. The case of the repentant thief on the cross (Lk. 23:39-43) shows that salvation is not dependent on baptism. On the other hand Jesus, Peter, and Paul (see Matt. 28:18-20; Acts 2:38; Rom. 6:3-11) all saw baptism as an important practice, not to be overlooked or belittled.

What is baptism's relation to salvation, then? Two New Testament passages shed light on this question. In Colossians 2:12 Paul states that in baptism we have been buried and raised with Christ. But Paul indicates it is not the action of **baptism** that makes this burial of the old nature and resurrection to new life a reality in our lives. Rather it is "**faith** in the power of God, who raised him [Jesus] from the dead" (Col. 2:12, *NIV*, emphasis added). It is therefore the faith that is brought to baptism that is the crucial element.

This same truth is repeated by Peter in I Peter 3:21. In this verse Peter states: "... baptism now saves you—not the removal of dirt from the flesh, but an appeal [or pledge] to God for a good conscience—through the resurrection of Jesus Christ" (*NASB*).

Peter says that the important element of baptism is not the physical act of washing away dirt. What is crucial is the pledge of a good conscience toward God. This phrase can be understood to mean either "the pledge to God proceeding from a good conscience" or "the pledge to God to maintain a good conscience." In either case, Peter is indicating that baptism is effective only because of the faith and obedience that is brought to and expressed in the act (this is why Brethren reject

infant baptism).

Beyond this, however, both Peter and Paul (in Col. 2:12) remind us that it is only because of the resurrection of Jesus Christ and the power of God which worked therein that baptism has any significance at all.

Baptism, therefore, has two crucial sides, one human and one divine. From the human side, it is our faith and obedience which are the "active ingredients" in baptism. (As Alexander Mack expressed it, "Salvation is not dependent upon the water, but only upon the faith, which must be proved by love and obedience.") From God's side, it is His power and Christ's resurrection which are the guarantees that what is represented by baptism is a reality.

As Brethren, we have placed special emphasis on the importance of baptism. Two main arguments have been set forth historically as to why we should observe baptism. Probably the foremost argument has been that it was commanded or instituted by Christ Himself (Matt. 28:19). Baptism is therefore a matter of obedience to Christ. Rejection of water baptism brings into question the very nature of a person's faith (since obedience is an expression of faith).

But there is a further reason for observing baptism which the Brethren of the last hundred years have given increasing prominence. Baptism, like Communion, is a visible declaration of the essential truths of the gospel. When we are baptized, we are visibly proclaiming in this act our belief in the gospel. We declare the fact that Christ's death and resurrection is the basis of our salvation.

Baptism not only is a portrayal of this truth, but also represents our own death to our old self and our rising to new life in Christ (Rom. 6:3-11). Water baptism is a declaration that we have now become a part of Christ's body through the inner baptism of the Spirit. Finally, triune immersion is a fitting portrayal of the mystery of the Trinity—that three persons compose the one Godhead.

Though baptism has been commanded by Jesus let us never forget that this command, like all of God's commands, has great meaning behind it. Understanding the meaning of baptism should cause us to be all the more obedient to the command. [†]

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throughout its one hundred years.

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Sunrise on Easter morning is a special time of joy for Christians. For it was at the time of the rising of the sun on the first Easter that several women went to Jesus' tomb and learned from the angel that "He is not here! He is risen!"

Nazarene's Tomb Found Empty!

What would be your reaction if this was the headline of your local newspaper? Jesus was the talk of the century during His day. Today's journalist might write the following article.

* * *

Jerusalem, April 3, A.D. 30—Golgotha, the Jerusalem suburb where Jesus of Nazareth was crucified last Friday, became the center of excitement today as reports of the Nazarene's alleged "resurrection" swept the Jewish community.

The tomb of Joseph of Arimathea in which the body of Jesus was placed was found empty this morning by three of Jesus' followers. A heavy circular granite stone, which had been placed in front of the tomb to seal it against thieves, had been rolled away.

Inside, the tomb was lacking in the disorder normally left by grave robbers. The linen grave clothes were found lying like a shell, still retaining the shape of the body, and the napkin that had been about the dead man's head was neatly folded and laid aside.

Outside the tomb, a circle of Roman soldiers kept the curious crowds back. Jerusalem is presently filled with a crowd of visitors attending the annual Passover celebration at the Temple. According to one soldier, "His [Jesus'] disciples stole the body while we slept."

At Pilate's palace, the same story was given. However, an unidentified soldier told reporters the chief priests and elders had bribed the soldiers to say Jesus' disciples stole the body.

*The above "news article" is reprinted by permission from **The Paper** (Vol. 4, No. 39), published in Goshen, Ind. The introduction and conclusion were written by Rev. Dan Gray, pastor of the First Brethren Church of Elkhart, Ind., and first appeared with the "news article" in the Elkhart church newsletter.*

The picture of an empty tomb is a photograph of "The Garden Tomb," located outside the old city walls of Jerusalem. It is probably not the tomb Jesus was buried in, but illustrates the type of tomb that was used. The picture was taken by Dr. Delbert Flora.



The disciples denied the charges. Located in an obscure upper room, they declared, with calmness, that Jesus had risen from the grave and appeared to them.

"He had told us many times," the disciples said, "that he would resurrect himself on the third day. But we didn't believe it. We were bewildered and bereaved at his crucifixion. Our dreams were shattered. Then he came to us—alive!"

According to the disciples, Jesus entered the upper room where they had been hiding from the Jews and convinced them he was not simply a spirit, but a flesh-and-blood man returned from the grave.

Meanwhile, the city of Jerusalem is seething with speculation. While some doubt the disciples' story, the conviction spreads that this man, once called the Lamb of God, has risen from the grave and is Israel's long-promised Messiah. Jewish priests and elders at the Temple refused to comment on the matter.

* * *

The important fact about Jesus' death and resurrection is that it is just as real in 1983 as it was in A.D. 30. The resurrection of Christ has not lost its power or effect.

Christ is still the talk of the century, and journalists are still writing about Him.

*Jesus Is Alive! He **Is Alive** Today! Praise God! Let Him live in your life.* [†]



the salt shaker

by Alvin Shifflett

Living the Resurrection

THE RESURRECTION of Jesus Christ has to be the most earthshaking, mind-boggling news ever to hit this planet. I'm not even sure we can confine it to our planet. I suspect that the triumphant shout of the angels on Resurrection Morning still reverberates through the galaxies.

This news is the cornerstone of the church. On Easter Sunday we go to great cost and effort to proclaim this truth. If you open your paper to the church news section on the Saturday before Easter, you will see a multitude of programs that emphasize "He Arose." Sometimes I think we're at a loss as how to title it differently, as if "He's Alive" isn't sufficient.

Frankly, I think the world couldn't care less about our Good News. The world is bent toward hell. The media are too busy covering sports and Middle East problems, or national budget problems, etc. I can understand why, for it makes sense to cover "earthshattering" news.

The ancient media covered the trial of Jesus and His crucifixion, but the powers that be relegated the "alleged" resurrection to the back page. After all, who would believe such a thing? The authorities even paid the soldiers to keep the news of a missing body to themselves. No sense in exciting the populace.

But they could not contain the news that He arose anymore than they could contain His body in a sealed and guarded tomb. This news didn't remain long on the back pages, buried in the far right-hand corner. Fifty days after Christ's resurrection, it was front page stuff again!

What made the difference? Can we compare the religion of those early Christians with our religion? In print, we profess the same thing. But on the street, where things happen, there is little comparison. They turned towns and provinces upside down. In Ephesus they made such an impact on the

devil's trade that it caused a riot. The Roman Empire was so moved that the Caesars issued edicts against the Christians.

I surmise that the major difference between their religion and ours is that they meant it. The Christianity they professed walked in sandals. The phonies were soon weeded out, for when the going got rough the faithful got growing. And multiplying. Frankly, there was no way to stop them. Their religion was like a contagious disease. It just kept spreading. It goes to show that truth is not held back by lack of money or absence of influential people.

"I surmise that the major difference between their religion and ours is that they meant it."

We trek to our churches on Easter Sunday to sing, "Christ Arose." But do we really mean it? I think we do. Brethren are basically good Christian people. But we're a lot like a person who's overweight—we're sluggish. The doctor tells us we must lose weight, but it's tough with so many good restaurants around—and they have the best salad bars.

The point is, we Brethren have the resources—both money and talent. But I'm not sure we're using them. When Moses needed gold and silver and precious linen to build the Tabernacle, he asked for it. A wilderness love offering. The people gave so much that the Bible says that Moses had to restrain the people in their giving. Wouldn't it be terrific if our Missionary Board would be forced to issue this statement: "Please refrain from giving till next year, as we now have more money than missionaries"?

I wonder, if all Brethren were suddenly removed from the face of the earth, would others say, "Those were the people who turned the world upside down"? Or would they say, "We'll miss them, for they were our best customers at the salad bar"? [†]



photographs by Marjorie Peoples

The Milledgeville, Illinois, First Brethren Church Building.

Ministering in a Non-Growth Community

by George W. Solomon

THREE and one-half years ago I moved from the rapidly growing city of Derby, Kansas, to the relatively stable community of Milledgeville, Illinois. In Derby, 300 to 400 new families moved into the community each year. In Milledgeville, three or four new families a year would be close to the norm. While Derby was a community of transients, with a couple hundred families moving out each year, there were always the new families to call on and minister to, since the city was constantly growing. By contrast, Carroll County, in which Milledgeville is located, had a net loss in population over the past decade.

While serving in Derby, I shared with you ways of ministering that we found productive for church growth in a growing community. For some time, now, I have felt led of the Lord to share ways we are seeking to minister to more and more people in the non-growth community of Milledgeville. Since a number of other Brethren churches are also located in older, non-growth communities,

perhaps what I share here will challenge pastors and members of these congregations to try some new approaches for the glory of God and the advancement of the cause of Christ through The Brethren Church.

One of the basic requirements for the kind of ministry I am referring to is a focus on others. Many Brethren churches I am acquainted with have inverted vision—their eyes are always focused on themselves. They are concerned almost solely with ministries that are directed toward the membership of the local church. Certainly we must care for our own people. We must minister to the saints (and to those who are not so saintly at times). But we need a vision and concern like our Lord's—that extends into the community and around the world. Some of our smaller, rural churches could have much greater ministries if they would lift up their eyes and look upon the vast harvest fields that lie outside the local church. They must find some need not being met by another church or organization and prayerfully seek to make it their ministry.

The people in Milledgeville have been developing that kind of vision. I want to share

Rev. Solomon is pastor of the First Brethren Church of Milledgeville, Illinois.



Pastor Solomon (left) and technician Marvin Peugh in the church's studio where Brethren Moments is taped.

with you some things we are doing as a result of this Christian concern for ministering to others.

One fruit of this vision has been the church's sponsorship of **Brethren Moments**, a quarter-hour program of gospel music and message that is aired over WSDR, a secular radio station. Each program includes about seven minutes of music, a seven-minute message that I present, and one minute of announcements. Marvin Peugh, our technician, and I tape these programs each week in a small recording room at the church. Then the tape is dropped off at the radio station, which airs the program each Saturday evening during prime time—right after the local news. WSDR reaches out over most of five counties, with an estimated listening audience of 50,000 persons.

This radio ministry was begun by the former pastor, Rev. James Black, and has now completed its eighth year. It has become more expensive over the years (\$3,500 a year at present), but the Milledgeville people maintain their vision and continue to support this work with their gifts and their

prayers. As a result, I am constantly meeting people from all walks of life who tell me that they listen regularly to our broadcast.

Brethren Manor has been another successful outreach ministry of our church. The seeds for this housing ministry for the elderly began to sprout in the early 1970's, when the Central District of The Brethren Church considered the project. The district was never able to bring the project to fruition, but the possibility of a local church sponsoring such a home remained alive in Milledgeville.

In 1977 two events occurred simultaneously that provided the impetus for the Milledgeville Brethren to move ahead with this ministry to lower income citizens: (1) The means of financing the project became available, and (2) a desirable location near the church was offered for sale. Believing this to be the awaited opportunity, a non-profit corporation composed of members of the Milledgeville Brethren Church was chartered to proceed with management details.

After three years and some discouraging delays, a new building was dedicated in the fall of 1980. Today this attractive, eight-apartment, brick building is serving the community. It is filled with local low-income residents who enjoy being near both the church and downtown Milledgeville. The project has been blessed and continues to operate smoothly.

For a number of years our church has been the meeting place of the **Good News Club** in Milledgeville. Each Monday immediately after school 20 to 30 children from the community come to the church for one hour of Bible teaching, singing, and learning about the way of salvation in Jesus Christ. God has given Mrs. Keith (Alberta) Wilkinson, the director of the ministry, a real burden for children.

She has taught in our Sunday school since she was a teenager. Many children have come to accept Christ as their personal savior through the ministry of our Good News Club (six accepted Christ during November 1982, the month before I wrote this article).

Although our church is located in a non-growth community, we find that our people are financially able and willing, when properly challenged, to reach out. The Milledgeville

(continued on next page)



Brethren Manor is a ministry of the Milledgeville First Brethren Church providing low-cost housing to the elderly.



This house, located next to the church building, is owned by the Milledgeville congregation and offers the possibility of an outreach ministry to youth.

Brethren Church has increased its total giving to **missions and benevolences** by more than 100% in the past three years. We believe that through such giving we can minister to an ever-growing number of people, even though our Sunday school and worship attendances remain rather stable.

I am pleased and proud to be the pastor of a church with such vision!

I have another vision which I have not shared with many people yet. A large home next to the church building (between the church and Brethren Manor) was put on the market a little over a year ago. We purchased it, not knowing for sure how we might use it. At present it is being rented. But the vision I have is for a **Christian youth center** for our community. No details have been worked out yet. No money is yet available. But I am dreaming and praying. In time the Lord will make His will known and provide the means.

Your church may not have exactly the same opportunities for ministry that the Milledgeville Brethren Church has. But if it gets a vision for reaching out—for reaching people without being concerned about “What’s in it for us?”—I am sure it will find needs and opportunities for Christian ministry in your community. And remember, there is also that great big world beyond your community that desperately needs the gospel!

The writer of Proverbs said, “Where there is no vision, the people perish” And Jesus said, “Go ye into all the world” [†]

Has your church found effective ways to minister to your community? If so, contact the editor of the EVANGELIST. We would like to share your story with the Brethren.

Catching

An Inter

RALPH WINTER was preparing a paper for a 1974 world congress on missions when he ran across some statistics that startled, even shocked, him.

He discovered that roughly 2.4 billion people in the world were beyond the reach of existing missions and national churches. While these people comprised some 84 percent of the world’s non-Christians, Winter found that only 10 percent of the world’s missionaries were trying to reach them.

What an imbalance! Winter left the faculty of the Fuller School of World Mission in 1976 and devoted himself to the cause of reaching these 2.4 billion—the so-called unreached peoples.

He founded the U.S. Center for World Mission in Pasadena, California, which is a cooperative mission base in which 42 agencies are involved. The Center is a catalyst for missions to the frontiers, and Winter, generally regarded as the leading missions strategist in the world today, has seen concern for frontier missions spread to even the most traditional evangelical mission agencies.

Former missionary to Guatemala, Navy veteran, innovator, master of the turn of phrase, Winter consented to an interview in his Pasadena office with Brethren missionary and writer John Maust. A distillation of that interview follows, with the hope that Brethren will be able to grasp, and perhaps catch, a bit of Winter’s vision for world missions.



Mr. Maust lives in Pasadena, Calif., where he serves with Rev. Juan Carlos Miranda in Brethren Hispanic work in Pasadena and Mexico.

Vision for World Missions

with Dr. Ralph D. Winter

Interviewed by John Maust

How did you first get interested in missions?

I don't think I ever did get interested in missions, as such. Even when I was a "missionary," I didn't consider myself a missionary, but just a Christian at work for the Lord.

I grew up at Lake Avenue Congregational Church (Pasadena). I heard a missionary sermon once a month on Sunday night. There were some slides. A real missionary was there. This was a faithful emphasis on the part of the church, and they always gave fifty percent of the budget to missions. I never questioned the validity of the cause. The question was not of my call to missions, but the guidance: Where in the cause will I work?

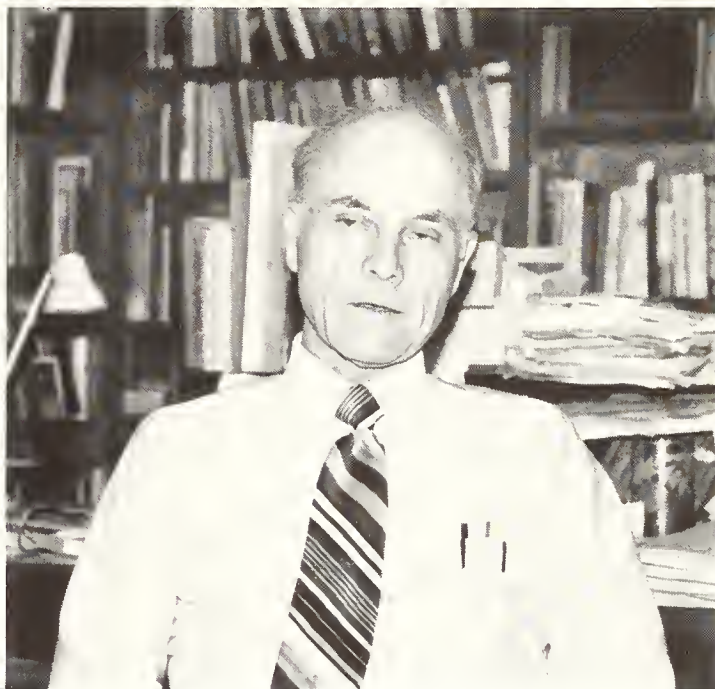
How do you define missions, then?

For me, missions is going where the gospel has not been preached and making that first beachhead. Now that first beachhead might take 10 or 12 years. I've never been a missionary in that sense, but now more than ever I'm a part of a missionary cause, because this center in every square foot is devoted to those breakthroughs.

What about missionaries presently working with national churches and not in frontier missions? Are they somehow second class?

As I said at the IFMA meetings, being alive to the frontiers in our church work is just as urgent and as high a priority as actually sending somebody. I think it's more important in a way to arouse the missionary fervor of the overseas churches than it is to send more American missionaries.

The role of the mission agency is to reproduce itself. It wins souls, it follows up, it plants churches, only as the means to an end to create another missions sending base. Until the national church becomes a missionary church, the mission's job has not been completed.



Dr. Ralph Winter

How do you find the level of missions interest in evangelical congregations today?

I've been in many churches where nobody, or only the gray-haired people, believed in missions. The rest of the people honestly just didn't really know what it was about. I can think of one large evangelical church in the Midwest where there is no missionary vision whatsoever in the younger sphere. Only the gray-haired people believed in missions.

Why is that?

My own theory is that we haven't been talking about what I consider missions to be. We talk about getting along with the national church. Well, people just aren't so excited about the struggles of getting along with the national church.

This is why Wycliffe has become one of the largest boards, because their work is not centered on how to get along with the national church. Wycliffe sends more missionaries than all of the 32 member-denominations of

(continued on next page)

the National Council of Churches put together.

What is the greatest barrier to missions involvement in the local church?

I was speaking in a church yesterday where it was perfectly obvious that once a year they were going to have a missions conference. Missions has got to be daily. That's why something like our daily prayer guide is so powerful. It just blows people apart.

I also think one of the greatest problems is defeatism, hopelessness, pessimism. Prophets of doom in the secular world have done us in, when in actual fact the cause of missions is one of history's runaway greatest achievements.

And what does not make sense is that you can't tell people about it. True or not, it makes no sense, and so they don't believe it. It just bounces off. I tell them 500 colleges and universities in Africa and Asia are there because of missions. Eighty-five percent of the schools in Africa are there because of missions. How could that be?

It's the sheer miraculousness of the cause. I had to sit down a couple years ago at a Christian gathering on a South Korean airstrip and look out at three million people to believe it. There were 700,000 converts the first night. It was hardly even mentioned in *Christianity Today*. How could such an event be?

Explain your feelings on what is being done to follow through on young people who've expressed an interest in missions?

Missions is the hardest professional world to get into because it's completely out of sight. It doesn't spend a lot of money for public relations, and every other profession young people go into is because they run into people who are in that profession. But missionaries don't work here. They work someplace else. And there are thousands of churches that have never seen a missionary even at a distance.

Who is doing a good job in terms of follow-up?

Well, every agency does a good job with its own candidates. But pre-candidate programs do not exist. More than two thousand stu-

dents have gone through our so-called Institute of International Studies with its course, "Understanding the World Christian Movement." About one-third of those students are overseas in missions today, another one-third are headed in that direction, and the rest are actively involved in missions in their home churches.

But just giving people a platform on which they can make that decision is the purpose of the course. It has never been our purpose to make missionaries out of our students. I think maybe we're being a little bit too successful. I wish not quite so many were going into missions.

What do you mean?

Well, we need people to build the cause itself. Why am I not an overseas missionary? Only because I believe there are missing bridges in the background of the overseas striking force. Of course, the mission field isn't all overseas anyway.

Young people around here always gasp when I say, "If I had 1,000 college graduates in front of me who'd say, 'Send me anywhere,' I'd tell all of them to stay home." Then, while they're catching their breath, I say, "Now if I have 2,000 who are telling me that, I would tell 1,000 to stay home, because I think that's about all we need to stay home and rebuild the infrastructure."

I think I could tell you of a time in Trinity Seminary when there were five young men determined to rebuild the missions support mechanism, the guidance system, the delivery system. All five finally gave up and went to the field. I'm convinced that this set back the cause of missions ten years. I spent one night until twelve o'clock trying to persuade two of them not to go.

But don't you cry out for more missionaries here at the U.S. Center?

All I can say is that the best comparison is to a wartime situation. If you go to the recruiting office and say, "I want to go to the front line," they'd say, "Wait a minute. You don't tell us where you want to go." For every person who gets to the front, 450 people stand in a support line behind him. And the people on the front will not be replaced unless somebody rebuilds this apparatus.

"I've been in many churches where nobody, or only the gray-haired people, believed in missions. The rest of the people honestly just didn't really know what it was about."

Do you realize what proportion of all our overseas missionaries will retire within the next ten years? I would say it's well over fifty percent. It's called the retirement avalanche. Everybody knows it's coming, but no one knows the exact dimensions. Under the present circumstances, it's just folly to suppose that the existing delivery system can handle the job. We'd have to recruit 25,000 missionaries just to stand still.

When you talk about rebuilding the missions infrastructure, are you talking about having missions executives who are concerned about frontier missions?

No. I do not think we need to talk as though the mission agencies are ill-prepared. Scratch a mission agency, and it's a pioneer outfit. The fundamental verbiage in their charters in almost every case is pioneer in origin.

It's what I call pre-penetration activity versus post-penetration: planting and replenishing the mission vision.

Michael Pocock of the Evangelical Alliance

"Prophets of doom in the secular world have done us in, when in actual fact the cause of missions is one of history's runaway greatest achievements."

Mission gave his major address at the IFMA meeting on recruitment for the frontiers. Almost every paragraph alluded to the fact that young people are not interested in anything else. He told the mission executives not to panic, that all of them have at least some frontier work. While young people may say they're only willing to be frontier missionaries, basically they don't want to go with an organization that doesn't recognize the frontiers. They'll probably be perfectly happy to do other things as long as they know that we're aware of the frontiers, Pocock said. And after saying that, you could see one hundred missions executives sigh in relief.

At the last session of the IFMA meeting, one of the older, respected men got up and said, "You know, what this meeting has done for me is to prove that this frontier emphasis is not a flash in the pan. It is here to stay." You can't believe what a thrill it was for me to hear that, and what a significant change in perspective that was in that man. [†]

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World Relief

Domestic Disaster Relief

WHAT HAPPENS . . . When Volunteers GO!

Domestic Disaster Relief is a program whereby Brethren can offer aid to the victims of floods, tornadoes, hurricanes, mud slides, fires, etc., here in the United States. Projects include cleaning up debris, caring for young children, "mudding out," rebuilding, etc.—as well as offering financial aid. But most of all, it's another meaningful way to minister in the name of Jesus Christ.

The following true accounts are shared with us by R. Jan Thompson, Disaster Coordinator for the Church of the Brethren.

Phil Lersch, Chairman

BRETHREN WORLD RELIEF BOARD

Blind Minister and Wife

Following a disaster, this pastor and his wife (who was confined to a wheelchair) paid a contractor all of their insurance settlement to repair their roof and then found out the roof still leaked. When the contractor refused to return to fix the roof, volunteers worked two days repairing the roof and providing a dry home once again.

Divorcee

A woman, mother of five grown children, was divorced by her physician husband. Friendless, when her home was flooded by water higher than window and door headers, she began to drink and retreat from the world. Volunteers who went to assist were greeted by a very unstable woman.

Within two days the volunteers had completed dry walling the house and began to paint the walls. The woman also helped. The presence of volunteers gave her a new lease on life, and at last report she had moved from a trailer into her house and was generally able to function and to begin working as a nurses' aid. Not only was a house remodeled, but a person was salvaged as well.

Tornado Victim

This thank you note was received after the volunteers did their work and left Wichita Falls, Texas: "Thanks and God bless each of you who left your home and families and came from every direction to give your time and love to people who lost their homes and belongings in the April tornado. I know the Lord sent you in answer to our prayers. We have seen more love and fellowship than ever before in our lives. I never knew there were so many sweet unselfish people, and we felt so close to all of you. We are back in our home now at last and we know that it was due to your help and time given. We could never have done it without you. Praise God for people like you."

Paraplegics

Betty and Jake, both paraplegics, lived in a mobile home park that was flooded. When the flooding first began, neighbors tried to rescue them but were unable to take them and their wheelchairs in the small boat they were using. Betty and Jake were told that a larger boat would be sent to rescue them.

Jake saw the large boat approaching, but when it was three mobile homes away, he saw the boat swamped by a huge wave and the would-be rescuers swept downstream, swimming for their lives. The water line rose to six feet or more in their home. Betty was able to crawl up on the couch and, by sitting on the back, she was above the water. Jake put pillows under himself and kept elevating himself as the water rose. The water stopped at his chin. The next morning he was able to take some bread wrapping and make a streamer, which he tied to a broom handle. He waved the streamer out the window until someone saw it moving. Rescue came after they had been in the water twelve hours.

Jake was self-employed in a sign making and lettering business. All of his cameras and letter engraving equipment were muddy. But volunteers assisted Betty and Jake in salvaging some of their personal belongings and some equipment so Jake could remain self-employed. The mobile home was not salvageable. But volunteers also gave needed encouragement to people rebuilding their lives.

Flood Victim

A woman in Jackson, Mississippi, stood in the driveway of her flooded home talking with a disaster volunteer. Other volunteers were carrying out furniture ruined by the flood. She said, "I know we are not supposed to place value on material possessions, but we have been married for 17 years. We saved for 16½ years for that dining room suite, and just six months ago we completed the set with the purchase of that buffet. There goes 16½ years of my life."

At that moment the volunteer put his arm around her and together they shared tears and held each other. At a later time, that would have been inappropriate, but at that moment the volunteer was saying, "I care about you and what's happening to you."

Person to Person

Swiss Federal Counsellor Wahlen said this in 1963 when he was given an award: "... all the State subsidies in the world will never be able to replace the warmth of assistance rendered by one individual, one human being to another. Help given by the State is usually anonymous and lacking in human compassion. It is man alone by his personal charity who can really bring succour to his neighbor in need. Without the individual who offers bread to the hungry, who cares for the sick, who brings help to the refugees and disaster victims, all assistance is devoid of soul."

To Sum It Up

You and I are called to follow the example of God's Son who came and lived among us. He preached the good news to the poor, he healed the sick, but most of all, he became a servant to the people . . . even to the point of death.

If you want to learn more about opportunities to serve through Domestic Disaster Relief, contact your pastor or write to Phil Lersch (6301 56th Avenue, North, St. Petersburg, Florida, 33709). [†]

All-Conference Banquet

About 350 attended the World Relief-sponsored All-Conference Banquet last August at Ashland. Participants completed World Relief activities, served each other an oriental meal, observed a multi-media presentation, listened to a speaker, and became involved in a closing drama. World Relief came closer home.



World Relief Display

Attractive posters, informative free literature, and impressive pictures greet attendees at each General Conference.

BRETHREN COMPASSION, PRAYERS, AND OFFERINGS AT WORK THROUGH WORLD RELIEF

Reports gleaned from *Touching*, a quarterly publication of World Relief Corporation of NAE.

Brethren offerings are channeled to WRC for distribution to these and their many other ministries throughout the world. If you would like to receive *Touching* (free of charge) to keep up to date, send your request to Box WRC, Wheaton, Ill. 60187.

Lebanon

World Relief distributed over \$15,000 in emergency food, bedding, and aid for medical care to war victims in Lebanon last fall. A consortium of evangelical agencies is also providing building materials, technical advice, and spiritual counsel to homeless villagers at seven sites.

Hong Kong

"Love Buckets," containing personal items, clothing, and Christian literature, are distributed to arriving refugees. A Christian and Missionary Alliance pastor reports, "While we were there, two young men who had received love buckets earlier in the day came to an evening service where they dedicated their lives to Christ."

That missionary pastor, in Vietnam and Hong Kong, has since joined the WRC staff because that experience taught him the importance of helping people's physical needs so they could receive the spiritual message shared by missionaries and local Christians. He says, "As we reach out to people where they really hurt, that opens doors for us in other areas."



Nicaraguan refugee children

Honduras

Each month 250 tons of food crosses rough seas, stormy skies, and muddy roads en route to 12,000 Nicaraguan refugees in the Mocoron camp in the remote swamplands of northern Honduras. October 1983 is targeted for the last delivery of food to these refugees. By that time, it is thought, they will live on permanent plots where they can harvest their own food. Medical shipments, however, will continue as long as needed.

Upper Volta

Grain yields are greatly increased by offering Voltan farmers credit toward the

purchase of a pair of oxen and a plow. The plows allow farmers to plant their crops in deeper, more productive furrows than the shallow holes traditionally dug by hand—thus providing more moisture for the seeds. Oxen speed the process so that farmers can cultivate additional land. In return, the farmers have agreed to pay back the cost of the plow and oxen within five years. The money will go into a revolving credit fund so that other farmers can purchase equipment.

World Relief requires farmers to attend agricultural training sessions so they know how to use the equipment and care for the animals. The leaders of the projects are Christians, so they are able to share their faith with others.

Pakistan

Since the onset of the Afghan crisis, World Relief has channeled more than \$60,000 to help meet the needs of refugees in Pakistan. In cooperation with other agencies, wheat flour, tents, and blankets have been distributed. WRC plans to contribute \$50,000 to an expanded aid and medical program beginning in 1983.

Northern India

During heavy monsoon rains, an estimated 1,000 villagers were killed and another 10 million were affected by loss of crops, homes, or cattle. WRC distributed emergency supplies totaling \$18,000 through Evangelical Fellowship of India Commission on Relief.

Kenya

A mobile clinic, operated with a World Relief grant, helped reduce preventable diseases by 80% among the Turkana people. Africa Inland Church nurses paid monthly visits to several sites in a 37-mile radius, immunizing children, teaching basic sanitation, and leading evangelism classes. As a result,

Skip a Lunch, Feed a Bunch

The "Skip a Lunch, Feed a Bunch" hunger awareness program of the World Relief Corporation netted \$219,200 during its first year of operation.

More than 1,280 churches (some of them Brethren) took part in this venture featuring miniature lunch bucket banks. By January, 97,166 banks had been distributed.

Participants were encouraged to skip lunch and donate the price of the meal to World Relief during a specified period—usually from four to six weeks. However, some students raked leaves, cleaned garages, and did baby sitting. Another gave money collected at Halloween trick or treating. And another sacrificed pizza to eat peanut butter sandwiches in order to have money for her lunch bucket bank.

the clinic director reports, "We have treated no cases of measles, polio, or cholera this year and have seen only one case of whooping cough and some dysentery."



Peach trees in Mexico.

Mexico

Six years ago a \$1,400 grant from World Relief helped subsistence farmers in Verde Rico, Mexico, buy barbed wire, fertilizer, shovels, and insecticide to start a 10-acre community orchard. As a spin-off of the project, two families have entered the nursery business, five families have started their own orchards, and others have earned enough capital to upgrade their cow herds and breed pits.

Today the village is known as the most progressive in the region.

Indonesia

The WRC-operated vocational training program in the Galang, Indonesia, refugee camp is one of the best training programs in Southeast Asia, says a recent report from the United Nations High Commission on Refugees.

Refugees choose from 14 classes that prepare them for initial job opportunities in the countries where they will be resettled.

Poland

Medicine, soap, and vitamins are among World Relief supplies delivered last June to 15 Polish churches through the United Evangelical Union. In addition, half a ton of food was given to two Christian camps holding summer discipleship training sessions.

Emergency in Ghana

Disaster developing in Ghana, West Africa. More than one million Ghanaian workers forced to leave Nigeria in early February as that country's economy deteriorates. Ghanaians return home . . . find only poverty and food shortages. Face certain death without help.

Christian missionaries and churches in Ghana face major emergency. Urgent need for food, shelter, and health facilities, according to United Nations sources. Sanitation conditions are bad and deaths are already being reported from hunger and disease.

World Relief-related denominations gearing up to meet crisis with Christian care. Financial help urgently needed to respond to requests for food and medical help. Blankets and temporary shelter also needed. Physical help will be accompanied by spiritual care.

Brethren prompted to respond to this crisis should send checks to BRETHREN WORLD RELIEF, Bob Bischof, treasurer, Box 117, New Paris, IN 46553.

Of Such Is the Kingdom

by Jerry Ballard

Executive Director of World Relief Corporation

I almost stepped on her as I came to the bottom of the stairs at our service center in downtown Port-au-Prince, Haiti. She was such a tiny tot—one of a dozen or so toddlers at the center who had been born on the streets. Her mother, a teen-ager who is being trained how to care for her child, was in a Bible study in another room.

My appointment schedule suddenly went into limbo. I couldn't pass that little girl without trying to make friends. Her eyes communicated both fear and curiosity at the white foreigner who had suddenly invaded her play world. She clutched a dirty paper napkin to her breast as though she was afraid I might take away her only prized possession.

"Hello," I ventured with the friendliest look a bearded stranger can muster. "You speak English?"

She could only "goo" in Creole. But she didn't run for cover. She just stood there and looked up into my eyes, the stare of distrust.

Slowly I bent to her height and continued to talk in my strange language. She held her position and continued to cling to her napkin. No smile. Just a beautiful, innocent face wrapped in dust, a little body clothed in a throwaway rag.

Gaining boldness, I stuck up a finger and started to count. "One." Then, "Two."

She took the bait. Her hand moved up and grabbed my fingers. We were friends. I would feign to pull away, but her grip would tighten. I continued to chatter in my tongue so unknown to her.

The pressure of my work schedule soon took its toll. I knew the fleeting moment of love had to come to an end. Gently I retrieved my hand and signaled that I had to leave.

Then it happened.

She gripped that dirty paper napkin with her tiny hands, tore it in two, and gave me half.



*Reprinted from Touching,
a publication of World Relief of NAE*

TOOLS FOR WORLD RELIEF EMPHASIS

In March a packet was sent to every pastor/church, giving complete details about each of these resources. Inquire about them when planning a World Relief event for your church this Spring or later in the year.

SUPER SWEAT

Strengthening With
Exercise And
Thanksgiving

The kids do the work (and have the fun), but the whole church can be involved. SUPER SWEAT is fun, challenging, and simple. In fact, the entire program takes just 3 weeks or less from start to finish.

Adults sponsor the young people --- pledging so much for each push-up, sit-up, or jumping jack completed.

What can be more beautiful, and more appropriate, than using the strength and enthusiasm of our own young people to help starving young people around the world?

There are T-shirts, posters, brochures, Hunger facts, Bible Verses to Grow By, sponsor sign-up sheets. Give the idea a whirl in the near future. You'll enjoy it and help others to live and hope through World Relief.



SKIP A LUNCH--FEED A BUNCH

was introduced last year by WRC. Several Brethren Churches used it effectively in 1982 and others are doing so this year.

You will be provided with a FREE little black Lunch-Box-Bank for each family -- plus bulletin inserts, posters, sermon illustrations, films, and press releases.

An example of what can be done: Skip an average \$3 lunch once a week for 6 to 8 weeks. By contributing the \$24 you save, you and World Relief will provide supplemental food for 8 West Africans for one month.

NEW FILM

"Haiti/Paradox Island"

16 mm -- color -- 20 minutes

This is the newest of several films available at no charge from WRC. Write for a complete listing and description of films (P.O. Box WRC, Wheaton, ILL. 60187).

\$50,000

\$45,000

\$40,000

\$35,000

1982 - \$50,775**1981 - \$43,207****1980 - \$35,482****BRETHREN WORLD RELIEF GIVING**

We did it! We did it!! WE DID IT!!! Now I don't want to get too carried away. But I'll have to admit it was exhilarating to receive treasurer Bob Bischof's year-end report and see that \$50,775 figure. The major increase was through church offerings (up \$6,326). And of course, the \$1,550 received from the 2-quilt auction at General Conference didn't hurt either.

A genuine "thank you" goes to all who contributed. Following is a listing, by districts, of those 88 churches sending offerings or budgeted amounts during 1982. An asterisk (*) means that church gave more in 1982 than in 1981.

We commend you all for your concern and response to world need.
(Phil Lersch)

SOUTHEAST (\$8,890)

Cumberland

*Haddix

*Hagerstown

*Liberty

*Linwood

*Mathias

Maurertown

*Mt. Olive

Oak Hill

*St. James

*St. Luke

SOUTHWEST (\$1,275)

*N.W. Chapel

Papago Park

Tucson

MIDWEST (\$414)

Derby

*Fort Scott

*Kansas City

Mulvane

N. CALIFORNIA (\$400)

Manteca

Stockton

CENTRAL (\$2,606)

*Cerro Gordo

Lanark

*Milledgeville

*Waterloo

FLORIDA (\$268)

Brandon

*St. Petersburg

INDIANA (\$14,876)

Ardmore

Brighton

*Bryan

Burlington

*College Corner

*Corinth

County Line

Denver

*Dutchtown

*Elkhart

*Flora

*Goshen

*Jefferson

*Loree

Mexico

*Milford

*Mishawaka

*Muncie

*Nappanee

*New Paris

*North Liberty

*North Manchester

*Roanoke

*South Bend

*Teegarden

Wabash

*Warsaw

OHIO (\$8,908)

Ashland (Park St.)

*Canton

*Columbus (BBF)

Dayton

*Fremont

Garber

Gratis

Gretna

Louisville (BBC)

*Louisville (First)

*New Lebanon

*N. Georgetown

*Pleasant Hill

*Smithville

West Alexandria

PENNSYLVANIA (\$8,055)

Berlin

Brush Valley

*Calvary

Highland

Johnstown II

Johnstown III

*Jones Mills

*Masontown

Pittsburgh

Terra Alta

Vandergrift

Vince

*Waynesboro

Those churches giving over \$1,500 were:

St. James.....\$4,252

Maurertown.....\$2,715

New Lebanon.....\$2,254

Bryan.....\$1,720

Masontown.....\$1,689

Send your World Relief offerings to:
BRETHREN WORLD RELIEF
Bob Bischof, Treasurer
Box 117
New Paris, IND 46553

1983 Summer Crusaders announced by Board of Christian Education

Ashland, Ohio — The Board of Christian Education has finalized selections for the 1983 Summer Crusader teams and is now in the process of developing team itineraries. A total of 30 youth were chosen to participate in this year's program.

Tracy Rowser, a second-year Crusader from New Lebanon, Ohio, was selected to captain the music team. She will oversee both the music and administrative details of the team's work. Her team includes veteran Crusaders Billy Hesketh (Vandergrift, Pa.), Kris Overdorf (Ardmore, Ind.), and JoLinda Ellis (Oakville, Ind.). New Crusaders on the music team are Susan Gray (Jefferson, Ind.), Kevin Moe (Sarasota, Fla.), Peggy Zook (Mexico, Ind.), Dan Huffman (North Manchester, Ind.), Dave Slabaugh (Goshen, Ind.), and Ray Hesketh (Vandergrift, Pa.).



Tracy Rowser Jerry Kernohan

The drama team captain is Jerry Kernohan from Sarasota, Fla. Jerry is serving his third year in the Summer Crusader Program. His team includes five first-timers: Richard Bontrager (Winding Waters, Ind.), Kathy Goebel (Cerro Gordo, Ill.), Michele Buchtel (Medina, Ohio), Bev Hoover (North Manchester, Ind.), and Cindy Love (Highland, Pa.).

A new team added this year is a far west educational unit to serve

the Arizona and California churches in camps, VBS, and youth work. Mike Funkhouser, from Sarasota, Fla., a third-year Crusader, will lead this team, which includes veteran Gerri Anne Bargerhuff (Mexico, Ind.) and two new faces: Valerie Rowsey (Columbus, Ohio) and Mark Robison (North Manchester, Ind.).



Mike Funkhouser Jill Slee

Two other educational teams have been formed, one with five members instead of the usual four. They will tour our east-to-midwestern states to help with VBS, camps, youth programs, worship services, and other tasks. Jill Slee, of Roann, Ind., a five-year veteran, will captain one of the educational teams, which includes third-year Crusader Mike Warner (North Manchester, Ind.), second-year Crusader Barb Black (Park Street, Ohio), and first-timers Norene Crytzer

Cheyenne women sew for needy and shut-ins

Cheyenne, Wyo. — The Woman's Missionary Society of the Cheyenne Brethren Church recently completed two projects that ministered to the poor and shut-ins. One of these projects was the sewing of two comforters.

They presented one of the comforters directly to a needy person, and the other to Needs, Inc., a

(Vandergrift, Pa.) and Brian Bolinger (Kissimmee, Fla.).

The other educational unit will be led by second-year Crusader Vanda Funkhouser (Sarasota, Fla.). Making up her team are new Crusaders Nancy Clark (New Lebanon, Ohio), Benita Barnett (Hagerstown, Md.), and Ingrid Beckel (Dayton, Ohio).

Floyd Minor, from Fort Scott, Kans., has been chosen as a Pastoral Intern. He will work with Rev. Steve Zerbe at the Kokomo, Ind., First Brethren Church. This is Floyd's third year in the Crusader Program.



Floyd Minor Vanda Funkhouser

All the Crusaders will meet in Ashland April 16 for "Intro Day," when team names will be selected, pictures taken, and summer assignments made. They will return to Ashland again on June 12 for Orientation Week and will begin their term of service June 18.

group that provides help to the poor without charge. They also gave Needs, Inc., clothing that they had collected.

The other project of the Cheyenne women was making clowns for shut-ins. The arms and legs of these clowns were stuffed with candy. The women gave the clowns as Christmas presents to residents of Mountain Towers Health Care Center.

—reported by Alice M. Tharp

N. California conference held in newly restored Stockton Brethren Church building

Stockton, Calif. — More than 125 people crowded the Brethren Church of Stockton on Sunday evening, February 27, for the final service of the 1983 Northern California District Conference. The service, concluding the three-day event, included installation of new officers and an inspirational address by General Conference Moderator Donald Rinehart.

The conference was ably led by Moderator Bill Hubble, a layman from the Lathrop congregation. Business items included the usual election of officers and reports from district and denominational boards.

Inspirational addresses in addition to the one by Dr. Rinehart were given by Virgil Ingraham and William Kerner. Rev. Ingraham also presented slides from

his recently completed administrative visit to Colombia.

The district youth sponsored a program featuring local composer, singer, and guitarist Steve Powell.

Delegates were happy to fellowship with the Stockton Brethren and rejoice with them in their newly rededicated church. The building suffered extensive fire and smoke damage in July of 1981 when an arsonist allegedly set fire to the structure.

Brad Harnden from the Northgate Community Church in Manteca was elected moderator for 1983-84. He is the third layman in as many years to be elected to this position. Other officers elected to the conference board of directors were Chuck Poindexter, vice moderator; Don Huse, secretary; Violet Freeman, treasurer;



Outgoing Moderator Bill Hubble (left) passes the gavel to his successor, Brad Harnden.

Jim Sluss and Richard Boyd members-at-large; and Marsha Lehr, Dorothy Huse, and Dorothy Silva, board representatives.

The 1984 conference is scheduled to be held at the Lathrop Brethren Church in their new building, presently under construction.

—Ronald W. Waters

Florida district looks at Brethren work in Florida, the U.S., and the world

Sarasota, Fla. — The Sixth Annual District Conference of the Florida District of The Brethren Church was held Sunday, March 6, at the Sarasota First Brethren Church. Jean Lersch, team member of Brethren House Ministries, St. Petersburg, Fla., served as coordinator (moderator) of the conference. She is possibly the first woman ever to chair a Brethren district conference.

The theme for the afternoon session of the conference was "The Brethren Church at Work in Florida, the U.S., and the World." The session included presentations by the three mission churches in Florida (Bloomingdale [formerly Brandon], Kissimmee, and Town and Country), by Brethren House Ministries, and also a slide and tape presentation of the work of the various denominational boards and ministries. This was the first public showing of this slide program, which will also be shared at

other district conferences.

District business was also conducted during the afternoon session. Business included election of officers, a financial report, approval of a proposed budget for 1984, and action recognizing the Kissimmee Bible Fellowship as a mission church of the Florida District.

Elections resulted in the following officers for 1983-84: Rev. Dale Ru Lon, coordinator-elect; Joyce Elliott, secretary; and Cindy Koontz, treasurer. Rev. Russell Gordon, the 1982-83 coordinator-elect, will serve as the 1983-84 coordinator for the district.

The evening worship service of the conference featured special music by the Sarasota Youth Choir, installation of the 1983-84 officers, and a message by Dr. Donald Rinehart, the 1983 General Conference Moderator. Dr. Rinehart's message, based on portions from the Book of Ruth, was entitled "Hands Full on Purpose."

Carmel Brethren Church purchases building site

Carmel, Ind. — On March 7 the Carmel Brethren Church (near Indianapolis), a mission church of the Indiana District, purchased 10 acres of land as a future building site. The property is located on the northwest side of Carmel on U.S. Route 31. It is adjacent to the site of a proposed new hospital and shopping center and is at the edge of a new subdivision of 150 single family dwellings.

The purchase price was \$85,000 which was financed by a loan from the Indiana District Mission Board. The board, in turn, received several generous loans from Indiana brethren.

James Earl Massey, Elisabeth Elliot to speak at Brethren Pastors' Conference April 25-28

Ashland, Ohio — Dr. James Earl Massey and Elisabeth Elliot will be the featured speakers at the 1983 Brethren Pastors' Conference, scheduled for April 25-28 at Ashland Theological Seminary. Also planned for the conference is "NAE '83: Change Your World" — special workshops sponsored by the National Association of Evangelicals that are being presented regionally across the United States.

Dr. James Earl Massey is heard around the world on the 400 stations that carry the "Christian Brotherhood Hour," for which he is the speaker. He also serves as

professor of New Testament and Preaching at Anderson Graduate School of Theology, Anderson, Ind. Until 1976 he was the senior pastor of the Metropolitan Church of God in Detroit, which he served for 22 years. He is the author of 13 books, the latest of which are *Interpreting God's Word for Today* (with Wayne McCown) and *Designing the Sermon*. He will speak three times on April 26th and twice on the 27th.

Elisabeth Elliot is a former missionary to the Acua Indians of Ecuador. Jim Elliot, her first husband, and four missionary companions were killed by the Acuas

when they first attempted to take the gospel to this tribe. Ms. Elliot is the author of 15 books, some of which relate to her missionary experience and others of which deal with current topics. She will speak four times during the conference—twice on the 27th and twice on the 28th.

Three workshops will be included in "NAE '83: Change Your World." Dr. Billy A. Melvin, Executive Director of NAE, will speak on "NAE: Taking Leadership." Robert P. Dugan, Jr., Executive Director of NAE's Office of Public Affairs in Washington, D.C., will talk about "NAE: Influencing Washington." And Jerry Ballard, Executive Director of NAE's World Relief Corporation, will discuss "NAE: Meeting Needs." Darrel L. Anderson, National Field Representative for NAE, will preside over the NAE sessions.

In addition to the above, the conference will also include several sessions on "Women in Ministry" for both Brethren pastors and their spouses. Rev. Kent Bennett will lead a session on "Ordination," Dr. Jerry Flora will present a position paper on "Women in Ministry," and Jennifer Ray, co-pastor of the Roann First Brethren Church, will give "Reflections by a Woman in Ministry." Several sessions on other topics are also planned for pastors' wives.

The cost of registration for the conference is \$33.00 (after April 1), and \$16.50 for an accompanying spouse. Overnight accommodations are available on the Ashland College campus (\$10.50 per night for a single room; \$15 per night for two in a double room). A limited number of houses in the Ashland area are offering sleeping accommodations (contact Jim Miller at Park Street Brethren Church). Reservations for the conference are to be sent to Ashland Theological Seminary, 910 Center Street, Ashland, OH 44805.

"Reach Out and Serve" is theme of Indiana BYC Winter Retreat

Shipshewana, Ind. — Nearly two hundred youth of the Indiana District attended the Indiana State BYC Winter Retreat held February 26 and 27 at the Shipshewana Retreat Center. This was a record attendance for the event.

"Reach Out and Serve" was the theme for the weekend. Rev. Leroy Solomon, pastor of the Winding Waters Brethren Church, developed this theme for the senior high and college age youth, and Russell King, a student at Ashland Theological Seminary, developed it for the junior high group. Both speakers emphasized that Jesus came to earth to serve, not to be served, and that Christians likewise are to serve others.

Russ King also presented a message during the Sunday morning worship service. Participating with him were a number of the youth, who presented Scripture readings and special music.

Another highlight of the retreat was the showing of a new movie, *Ordinary Guy*. This is the story of an ordinary Christian who discovers that something is missing in his life. It illustrates that every

Christian needs to be enthusiastic for Christ and should diligently serve Him.

A major item of business handled during the retreat was the passing of a state BYC constitution—the first constitution the state BYC has had. The state officers are striving for a stronger, more progressive organization, and feel that this constitution is a step in that direction.

An indication of progress among youth in the Indiana District is that this year 24 of the district's 38 churches have youth groups that are registered with national BYC—an increase of five or six over last year. A total of 327 youth are registered. Other churches are encouraged to register their youth before the end of May.

The next Indiana State BYC event will be the District Youth Conference June 3-5 at the Shipshewana Retreat Center. The theme for the weekend will be "Reach Out and Give," with special emphasis on the 100th anniversary of The Brethren Church.

—reported by Michael Warner
Indiana State BYC Moderator

President Reagan denounces nuclear freeze, champions morality, at NAE convention

Orlando, Fla. — Nineteen Brethren were among more than 1,600 evangelicals from throughout the nation who attended the 41st convention of the National Association of Evangelicals in Orlando March 8-10.

The highlight of the convention was an appearance by President Ronald Reagan on Tuesday afternoon. In his remarks to the convention, President Reagan urged U.S. evangelicals not to support a nuclear freeze, calling the measure a "dangerous fraud" and "an illusion of peace."

"I urge you to speak out against those who would place the United States in a position of military and moral inferiority. I urge you to beware of the temptation of pride; the temptation blithely to declare yourselves above it all and label both sides equally at fault, to ignore the facts of history and the aggressive impulses of an evil empire, to simply call the arms race a giant misunderstanding and thereby remove yourself from the struggle between right and wrong, good and evil."

Reagan's plea for support of morality and peace through strength was delivered to a generally supportive crowd. Participants interrupted his address with applause no less than twenty times, including several standing ovations. The President also spoke out in support of prayer in schools, acknowledging NAE's commitment to biblical principles. In addition he touched on his support for pro-family values, including disapproval of adultery, teen-age sex, and pornography.

Presiding during the convention was NAE president Arthur Gay, a pastor from the Chicago area. During business sessions the NAE called upon evangelical churches to again turn the world upside-down through an uncompromising discipleship based upon genuine repentance and faith in Jesus

Christ. In its annual position paper the Association emphasized that only when people are right with God can they properly relate to themselves, to others, and to society. Apart from God, humanity's best efforts to use "enlightened thinking and space-age technology" to usher in a brave new world are merely limited human expressions.

In other resolutions, the NAE supported tuition tax credits, recognizing the right of parents to choose between public and private education as essential to the free exercise of religion. The Association also reiterated its support of quality public education and encouraged Christians to teach in public schools. Calling for legislation that would endorse values important to American society, educational pluralism, academic freedom, and excellence in all education, public or private, through competition — the resolution concluded by urging that such legislation contain "explicit and unequivocal prohibitions against racial discrimination."

In another resolution, the NAE overwhelmingly approved a prison reform statement supporting restitution to victims of crime and reserving incarceration for dangerous criminals. The resolution was based on the premise that half the criminals in prison have been convicted of non-violent offenses. As an alternative to imprisonment, the resolution supports "biblically based sanctions such as restitution that would benefit the victim of the crime and society in general, as well as help to rehabilitate the offender."

Calling for increased church involvement in prison ministry, the resolution also urged correction officials to provide maximum opportunities for volunteers to work in prison, "... since complete rehabilitation comes as the Gospel of Jesus Christ transforms the heart

of the individual."

On Wednesday night, delegates to the convention participated in the awarding of World Relief's "Helping Hand Award" for 1983. The award was given to David and Mary Lamb, the first Chinese Missionaries to India more than 30 years ago. These committed Christians saw beyond the despair of beggars on the street. They saw a future of hope for the poor of Calcutta through the transforming love of Jesus Christ. It was amid the squalor that the Lambs established the Ling Lang Chinese Church. They also founded a school, nursery, and feeding stations through the church, providing millions of meals for children in Calcutta.

On Thursday night the convention recognized the outstanding Layman of the Year. Charles W. Colson was so honored, recognized for his outstanding ministry of hope and reconciliation to prisoners nationwide.

Colson, who first came to public attention from his involvement in the Watergate scandal and later over his dramatic conversion and conversion story, **Born Again** was described in the statement of recognition as "another of God's faithful servants who, like Isaiah has forged his life on the reality of God's love and in so doing, has opened himself up to becoming a mighty and miraculous catalyst for Christ-centered change."

The Brethren who participated in the NAE Convention included Rev. Dale Ru Lon, Dr. J. D. Hamel, Rev. Russ Gordon, Rev. Keith Bennett, Rev. and Mrs. Eugene Beekley, Rev. Phil Lersch, Jeff Weidenhamer, Mr. and Mrs. Tim Solomon, Rev. James Black, Rev. Virgil Ingraham, Mr. and Mrs. Jim Payne, Steve Dodds, Charles Beekley, Rev. Spence Gentle, and Rev. and Mrs. Terry Lodico.

—Charles Beekley

Class at New Lebanon Church studies nuclear weapons resolution

New Lebanon, Ohio — Eleven members of the Brethren Church of New Lebanon took seriously the 1982 General Conference Moderator's charge to study the nuclear weapons resolution that was brought before Conference last August. That resolution was referred back to the Social Concerns Committee for further consideration this year. The Moderator charged "Everyone . . . to study the matter throughout the year."

The eleven New Lebanon members spent a quarter studying the resolution and the subject of nuclear arms in an elective Sunday school class last fall. The class was led by Rev. Lynn Mercer, assistant pastor of the New Lebanon congregation.

As a result of their study, the eleven came to the following conclusions:

(1) They would not vote in favor of the resolution (only one person

agreed with it).

(2) They were split down the middle on whether The Brethren Church should pass such a resolution.

(3) They agreed that this is a political issue, but were divided over whether it is a moral issue.

(4) They did not agree that the U.S. should eliminate all nuclear weapons and were divided over whether the U.S. should continue producing more nuclear weapons. They were divided on whether the U.S. should stop testing, producing, and deploying all nuclear weapons, but tended to disagree with this position.

(5) They agreed that the superpowers already have stockpiled more than enough nuclear warheads to destroy life on the earth, but could not agree on whether producing more nuclear weapons makes all nations less secure.

(6) They tended to agree that the military budget should be cut to give money to programs for the needy, but were divided on this issue.

(7) They agreed that individuals should seek to advance their positions by voting, writing letters, praying, and by working through political parties, lobbying groups, or a community group. But they could not agree on whether one's views should be expressed through the church or the mass media.

(8) They agreed that whatever is done to advance a position should be done not only in one country, but, insofar as possible, all over the world.

The class did not present an alternate resolution because the members could not agree on whether this issue should be a matter of concern for The Brethren Church.

—reported by Rev. Lynn Mercer

In Memory

Estella Easterday, 61, March 5. Member of the Ashland Park Street Brethren Church. Services by Arden Gilmer, pastor.

James O. Lauer, 56, March 3. Member of the North Manchester First Brethren Church. Services by Woodrow Immel, pastor, assisted by Donald Brubaker.

Leota Fike Nine, 91, February 24. Member for 78 years of the White Dale Brethren Church. Services by Stanley Waybright, pastor.

Frederick C. Renn, 55, February 19. Member and trustee of the College Corner Brethren Church. Services by St. Clair Benshoff, pastor.

Loyd E. Brown, 85, February 18. Member of the Waterloo First Brethren Church. Services by Ronald Waters, pastor.

Herman C. Miller, 79, February 12. Member of the Milford First Brethren Church. Services by Paul D. Tinkel, pastor.

WMS Board Meeting

The spring board meeting of the National Woman's Missionary Society will be held Friday, May 6, 1983, at the Ashland Park Street Brethren Church. The meeting will begin at one o'clock in the afternoon.

Goldenaires

Russ and Lenora Mullinex, 53rd, April 27. Members of the Waterloo First Brethren Church.

Howard and Pauline Winfield, 50th, April 15. Members of the New Lebanon Brethren Church.

Robert and Carrie Kemp, 51st, March 16. Members of the Louisville First Brethren Church.

Glen and Mary Coffman, 56th, March 2. Members of the Maurertown Brethren Church.

Mr. and Mrs. Otis Stoffer, 50th, January 20. Members of the North Georgetown First Brethren Church.

Mr. and Mrs. Merle Mercer, 65th, November 8, 1982. Members of the North Georgetown First Brethren Church.

Weddings

Karolyn Ochier to Ronald Williams, March 19, at Trinity Lutheran Church. Groom a member of the Park Street Brethren Church and pastor of a new Brethren home mission church in Shaker Heights (Cleveland), Ohio.

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JAMES From Trials to Triumphs Regal by Derek Prime	2.95	1.25	2.95	7.05	
UNDERSTANDING SCRIPTURE A. Berkeley Mickelsen and Alvera M. Mickelsen authors	3.50	XXX	XXX	XXX	
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The Brethren Evangelist

May 1983

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THE democrats of Black Hawk county, hereby desire to call the attention of the active democrats of the State of Iowa, to Hon. Stephen H. Bashor, of Waterloo, as an available candidate for governor on the democratic ticket. Mr. Bashor is a representative democrat, one of the substantial citizens of Waterloo, a man of irreproachable character, popular among the people and one of the ablest advocates of the principles of democracy in the state. He is and always has been a tireless worker for the party and will have had the support of the democratic party in his candidacy, the united support of the democratic party.

If the democratic party give him their support at the coming election, they will give him their bearer for the coming year. Every reason to believe that a successful campaign that democracy will win. That democracy the state might have a better government.

The party in the prudently campaign.

Mr. Bashor is a free from factionalism.

Mr. Bashor is a resident of Black Hawk county. In 1894 he was a candidate for Congress against the late Col. D. B. Henderson and made the greatest contest in the history of the Third Congressional District. He stands for the integrity of democracy, in both state and nation and as such we wish to call your attention to his candidacy and ask for the support of yourself and friends at the primary.

BLACK HAWK COUNTY DEMOCRATIC CLUB
ELLIS E. WILSON, President, Waterloo, Iowa
GEORGE S. MORNIN, Vice President, Cedar Falls, Iowa
GEORGE W. BARNES, Secretary, Waterloo, Iowa

Stephen
Bashor:
Evangelist,
Churchman,
Politician



Learning From Our Heritage

by Dale R. Stoffer

Salvation: The Forgiveness of Sins and the Gift of the Holy Spirit

AS we consider the various parts of the conversion process in Scripture, we can see a natural flow or progression. This flow begins with **God's initiative** in enlightening us to our spiritual need through the word of God and the Holy Spirit. God's initiative calls forth a **human response** of repentance, faith, and baptism. Finally, **God's promise** of the forgiveness of sins and the gift of the Holy Spirit is given to those who respond in obedient, repentant faith (see Acts 2:38). It is this promise of forgiveness and the Holy Spirit that is our focus in this article.

We have noted in previous articles that it is God's purpose in human history to form a people for Himself. Because sin has infected the entire human race (Rom. 3:23) and separated us from God, sin must be dealt with if we are to share the divine fellowship for which we were created. It is the God-man, Christ, who meets this need.

According to I Peter 2:24, Christ Himself bore our sins upon the cross. Paul states in II Corinthians 5:21 that God made Christ "who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him" (NASB). Jesus' sacrifice on the cross now makes it possible for us to find renewed fellowship with God.

On the Day of Pentecost, Peter indicated that forgiveness of sins is received by repentance and faith (expressed in baptism) (Acts 2:38). John likewise tells us in I John 1:9 that through confession of our sins we receive forgiveness. Therefore, through repentance (which should include the confession of our sins to God) and faith in Jesus Christ, we realize God's promise to forgive us.

God's forgiveness of our sins has both negative and positive results. In I Peter 2:24 we find a good summary of both. On the negative side, Peter tells us that we are to die to sin. When we confess our sins and are forgiven, the power of sin in our lives is broken. Sin and its guilt no longer dominate us, and we are freed to live the new life of faith.

On the positive side, Peter tells us in I Peter 2:24 that we are to "live to righteousness." When God forgives us, not only is our debt of sin canceled, but He views us as righteous because of our

relationship to Jesus Christ. This is what Paul means in II Corinthians 5:21 when he states that Christ took our sin "that we might become the righteousness of God in Him." Our right standing before God as His child by faith rests solely upon Christ's work for us; He is in fact our righteousness (I Cor. 1:30).

The other promised blessing we receive through a repentant faith is the gift of the Holy Spirit. Whereas forgiveness of sins **prepares** us for the new life with God by canceling the power of sin and providing right standing before God, it is the Holy Spirit who **enables** us to live the new life.

In Galatians 5:16-25 Paul instructs us that we bear the fruit of the new life only as we walk by the Spirit. We do this by constantly relying on the spiritual resources made available to us by God (see Eph. 6:10-18). By yielding to God and His Spirit rather than to our selfish desires, we receive the fruit of the Spirit (Gal. 5:22-23).

Scripture also indicates that the Holy Spirit is the power source of our new life. Jesus told the disciples to wait in Jerusalem to receive power by the Holy Spirit's indwelling before they went forth as His witnesses (Acts 1:8). Just so we are dependent upon the Spirit's power from the first day of our lives as Christians. Paul's prayer for the Ephesians that they "be strengthened with power through His Spirit in the inner man" (3:16) is a prayer that should be on our lips as well. It is not by our might nor by our power that we prevail, but by God's Spirit (cf. Zech. 4:6).

It is the Spirit also who provides us with the assurance that we are God's children. Paul counseled the Romans that the "Spirit Himself bears witness with our spirit that we are children of God" (Rom. 8:16, NASB). It is likewise the Spirit who is God's pledge to us that we will share an eternal inheritance with Him (Eph. 1:13-14). The Spirit is a kind of down payment by God guaranteeing us that He will fulfill His promise of eternal life to us. The Spirit's work within us becomes a foretaste of the life to come. Such truths should cause us to break out in praise to God for His wonderful grace toward us (cf. Eph. 1:14). [T

The Brethren Evangelist

*Serving The Brethren Church
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Cover

Stephen H. Bashor, though not as well-known to Brethren today as Henry R. Holsinger, played an important part in the establishment of The Brethren Church 100 years ago. He was also a very successful evangelist, and later in life was a candidate for governor of Iowa. Read more about his life on pages 4-6.

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May 1983

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Stephen H. Bashor: Preacher for Souls

by Bradley E. Weidenhamer

WE BRETHREN have never been inclined to place our church men and women on pedestals and erect monuments to their memories. Our desire has been to seek the will of God and to live out His will in quiet obedience.

But many persons have made significant contributions to Brethren life. We are what we are because of their efforts. We need to learn about some of these spiritual leaders and to appreciate their endeavors for the life of the church.

One of these giants in our heritage was Stephen H. Bashor. He served as editor of several Brethren publications of the last quarter of the 19th century, including *THE PROGRESSIVE CHRISTIAN*—which later became *THE BRETHREN EVANGELIST*. He was also one of the most active and influential men in the organization of The Brethren Church. But perhaps his greatest accomplishment was as an evangelist—a preacher for souls.

Early life

Stephen Bashor was born on August 15, 1852, in Washington County, Tenn., the ninth of twelve children. His father's ancestors were French and had migrated to Pennsylvania. Stephen's grandfather, Benjamin Bashor, was a minister in Virginia. Henry Bashor, Stephen's father, was quite successful in the milling business.

Stephen was nine years old when the Civil War broke out. In his autobiography, written around 1890, he recalled some of the events



of this war. He remembered that several small battles were fought on his family's property, their mill was shot full of holes, fences were destroyed, the house was searched, and horses, cattle, flour, and feed were taken by both armies. The family lost much of its wealth but was not harmed personally by the conflict.

In 1865 Stephen's father decided to move his family to Missouri, where they settled in Andrew County near the small town of Whitesville. There Stephen attended his first public school, although he already knew how to read and write. The following spring his father and brother purchased a combined flour and saw mill, at which they did a large custom business. They also worked a small farm.

A number of other Brethren families also moved into Andrew County, and soon they organized a congregation. Stephen's older brother Joe and a man named Daniel Glick were elected ministers. Bashor recalled that the first worship service was held in his family's home. Daniel Glick preached "with his eyes tight shut for one straight hour and a quarter by the clock!" Then Stephen's brother stood up, "talked rapidly for ten or twelve minutes, and sat down with a face as white as milk and all covered with great beads of perspiration!"

These men did not have the benefit of seminary education or even a large personal library from which to develop sermons. They spoke as they felt led of God. According to Bashor, Brother Glick had only two sermons which he preached no matter what text he used. Bashor said that he heard those same

Rev. Weidenhamer is the Ashland Theological Seminary librarian.

two sermons so often that he could repeat the greater portion of them himself.

In the fall of 1866 Stephen's mother became ill. She passed away just seven days later. This was a very difficult period for Stephen, who was just entering his teen years. During the next several years he lived part of the time at home and the remainder of the time with his married brother and sisters or with other relatives. He worked at all kinds of jobs, but also did considerable reading. He read many secular works, almost becoming an agnostic until he delved into Christian writings and came back to the faith of his mother.

As a result of his reading and also because of the many discussions of church doctrine and practice popular at the time, Stephen developed an interest in oratory and debate. He spent much time writing, rewriting, refining, and memorizing speeches. Then he would practice them to imaginary audiences in cow pastures until the speeches were perfect. He even organized the boys of several districts into debating societies. These activities offered him an outlet for his energies, but they did not give him the spiritual peace he needed.

Conversion

By the time he was twenty, Stephen knew that he needed to accept Christ into his heart. He later wrote the following about this experience: "Finally the monumental decision came, and it was the hardest struggle of my life. Ten thousand objections came trooping in, in droves of fire and a dozen at a time." Despite these objections, Stephen made his decision to follow Christ and applied for church membership. In June of 1872 he was baptized. His autobiography reveals that this was a life-changing event. He wrote that from that hour "the New Testament was my constant companion."

His new commitment of faith coupled with his bent for debate led Stephen into religious debates with others in the community. These were a foretaste of things to come.

In the summer of 1875, the congregation in Andrew County held an election for two additional ministers. After receiving instructions from the presiding elders, each member was called into a small room to register his or her vote before these elders. When the moment came for the announcement of the results, Bashor was surprised to hear his name read as one of the two elected. At first he would not accept the call. But the elders ad-

monished him, saying that this was the will of God and the congregation. They also reminded him that he had promised to be obedient to the councils and decisions of the church. Thus, with great feelings of unfitness and inadequacy, Stephen Bashor entered the ministry.

Shortly after this election, Bashor was "stricken with an impulse to go to Indiana." He borrowed some money from his brother and headed east, taking with him his credentials from the church. He was not sure why he was making this trip, but he soon found out.

First sermon

While visiting relatives at Mexico, Ind., he attended a "Harvest Home" service with his cousins. As a new minister, he was invited to sit at the end of the elders' table and was introduced as a "young preacher from the west," even though he had never preached a sermon! When one of the elders announced that "the younger brother [Bashor] will be with us and preach in the evening service," Stephen vowed privately that he would not attend. But when the time came, he was there and his message strongly moved the entire congregation. He gained an instant reputation!

From those meetings at Mexico came requests to preach in other locations. Bashor's fame as "the boy preacher" ran ahead of him and he never lacked invitations to preach. "I preached to convert sinners, and felt that a failure would be impossible," he later wrote. He was quite outspoken and never afraid to speak his mind on other issues as well.

Conflict

Despite his popularity, Bashor was not welcome in all congregations. When he left Missouri, he was not familiar with the conservative "order" of the church that was developing in the east. And even when he learned what they expected, he was unwilling to conform to their standard of dress (coats with cutaway corners and shirts with straight collars worn without a tie), hair style (unparted and combed straight forward to bangs or combed straight back unparted or parted in the middle), and beard style (full beard and no mustache). Instead he dressed and combed his hair according to the fashion of the day and shaved his beard.

Throughout the 1870's Bashor journeyed from Illinois to Maryland, holding evangelistic meetings and exhorting the Brethren to

“Martin Shively suggested that as many as 12,000 persons may have made personal confessions of Christ as a result of Bashor’s preaching.”

repentance. During this time he learned to know Henry Holsinger and began to support Holsinger’s progressive ideas concerning the church. Another important event in his life in the 1870’s was his marriage to Cordey Weller in 1878. They later had one child, a daughter, whom they named Wilma.

Holsinger’s trial

In 1881 the Annual Meeting of the church made a decision to send a committee to Berlin, Pa., to hold a trial for Henry Holsinger because of his alleged insubordination to the church. The trial was aborted on the second day because Holsinger and the Berlin congregation insisted that it be open to the public and that a stenographer be present. Prior to the 1882 Annual Meeting, Bashor wrote a pamphlet—“Where Is Holsinger?”—in which he strongly defended the progressive leader’s stand.

In the 1882 Annual Meeting Holsinger was disfellowshipped from the church and Bashor was suspended from the ministry. When the 1883 Annual Meeting failed to reconsider this matter, the “Progressive Brethren” who were in agreement with Holsinger held a convention in Dayton, Ohio, and organized The Brethren Church. Bashor was a member of that convention as one of the organizing elders.

Stephen continued his evangelistic efforts in the 1880’s and 1890’s. He also held pastorates in Milledgeville, Ill., Mexico, Ind., Roanoke, Va., Enon and Hudson, Iowa, and twice at Waterloo, Iowa. His pastorates were of short duration. He apparently could not adapt himself to the pastoral routine.

During the latter 1890’s Bashor began to drift away from his preaching activities. He eventually left the preaching ministry entirely and spent the last 25 years of his life pursuing various secular enterprises. Holsinger in his *History of the Tunkers and The Brethren Church* states that Bashor “became ambitious, thirsting for worldly glory” (p. 642). But it is likely that Holsinger made this judgment without having had personal contact with Bashor in order to learn his real reasons for going into secular pursuits.

The late Dr. Albert Ronk wrote an unpublished biographical sketch of Bashor in 1971.

In this biography he described a visit with Bashor in 1911 during evangelistic meetings at North Manchester, Ind. During this visit he and two other men questioned Bashor about his evangelistic work and his reasons for leaving this ministry. Ronk reported that Bashor said that he had become burned out both spiritually and emotionally. He could no longer control his emotions if he were to preach an evangelistic message. Undoubtedly he had had many soul-rending experiences in his evangelistic meetings. The tensions in the church during the 1870’s and 1880’s were terrific. Bashor sometimes preached his heart out and then met cold opposition from his Brethren colleagues.

Whatever Bashor’s reasons for leaving the preaching ministry, Ronk gives us some interesting insight into Stephen’s work. Ronk claims that 2,400 confessions of faith occurred during Bashor’s first two years of preaching. Stephen himself said that he preferred not to keep track of numbers. In an article about Bashor written in 1927, Martin Shively suggested that as many as 12,000 persons may have made personal confessions of Christ as a result of Bashor’s preaching.

In addition to preaching, Bashor had also engaged in debates on church practices. Two of his debates on baptism were published in book form.

Last years

During the last 25 years of his life, Bashor was involved in various business and promotional enterprises. He was active in mining, colonization, and writing. He also became involved in politics. He ran for congressional offices in Illinois and Iowa and twice was nominated for governor of Iowa. In every case he was unsuccessful.

At the time of his death Bashor was working on a colonization project on the Isles of Pines, just off the southwest coast of Cuba. He died on October 2, 1922, at the age of 70.

Stephen H. Bashor had a blessed ministry. His contribution to our church was great. His thirst for souls was unquenchable, and he was truly an evangelistic giant in the heritage of our faith. Here was a man who took God’s call on his life seriously and who lived to serve his Master. [†]

Helping One Another Through The Brethren Health Care Plan

by Dale P. Ru Lon

BRETHREN people have always shared a concern for helping one another. That is a basic characteristic of the family nature of our church. We express that concern in a number of ways.

Several years ago the General Conference recognized a need for proper health care insurance for our pastors and denominational employees. The result was the formation of a Brethren group hospitalization plan, administered by the Retirement Board of The Brethren Church.

Anyone who has recently been hospitalized (or even visited a doctor) knows that medical costs are soaring. The inflation rate for medical services in 1982 in the United States increased by about 18% (while inflation overall slowed to 3.9%). No one today can afford to be without hospitalization insurance.

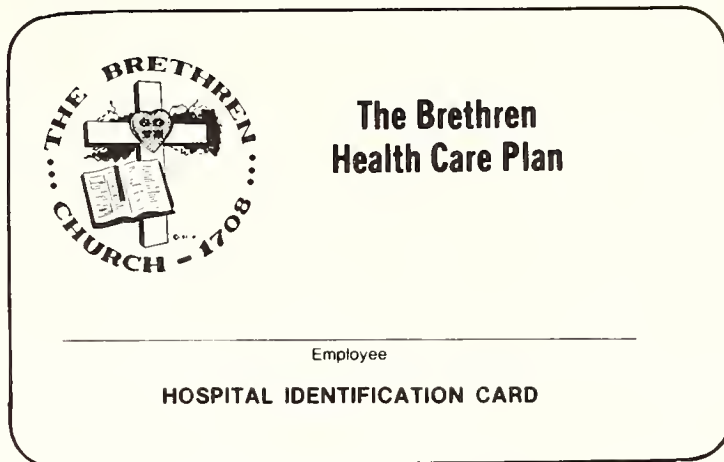
A group insurance plan provides an important benefit: it spreads the cost of a catastrophic bill over many people. Because many participants bear the cost of the coverage, no one person or family is threatened with bearing the expense of such an unfortunate experience.

One of the greatest advantages of having our own group plan is that coverage will not be withdrawn from any Brethren pastor as long as he maintains continuous participation in the program.

In the early years of the Brethren plan, coverage was provided by an insurance company. In 1981, the board restructured the plan into a self-insurance trust. What this means is that Brethren premiums are providing direct benefit for Brethren participants and their families. (A stop loss policy with Lloyd's of London protects the trust from losses above \$10,000 per person.)

In 1982, the plan provided \$106,516 in benefits. And nearly two-thirds of the participants received benefits from the program.

We've been fortunate over the years to



have Tom Jack and his staff at Employee Benefit Management Corporation (EBMC) administer our plan and advise our board. They provide professional service at very reasonable cost to the program.

The Brethren Health Care Plan is open to all professional employees of local congregations and denominational offices who work a minimum of 30 hours per week. Also Brethren students at Ashland Theological Seminary are eligible to participate. (Providing hospitalization insurance coverage for a seminary student would be an excellent way to express your support and assure that proper health care will be available.)

Naturally, The Brethren Health Care Plan is strengthened by having all pastors and denominational workers participate in the program, thus spreading our costs over the largest possible group. Besides, who would want to have coverage outside the church when they can share in a plan that benefits their own co-workers and brothers and sisters in the faith?

Frankly, we want your pastor in The Brethren Health Care Plan. And I'm sure you want your pastoral family to have adequate protection in a plan that benefits all Brethren workers.

For more information on how to enroll your pastor in The Brethren Health Care Plan, please contact me (phone 813-886-9569), or EBMC (920 N. Shadeland, Suite G-4A, Indianapolis, IN 46219; phone 317-352-0126).

[†]

Rev. Ru Lon, pastor of the Town and Country Community Church of Tampa, Fla., is president of the Retirement Board of The Brethren Church.

I. CHRONICLES CHAP. I.

Adams Line unto David.



Drawing from a Bible dated 1723

Why Read First Chronicles?

by Catherine Damato

THE First Book of the Chronicles is little more than a list of names, starting in verse 1 with "Adam, Sheth, Enosh," and continuing in this vein for 29 chapters. There are occasional interruptions for narrative and also brief insights into the character of those named.

Originally I and II Chronicles were one book. Most evangelical scholars consider Ezra or one of his contemporaries to be the author. Chronicles was written for the faithful, God-fearing Jews who returned to Jerusalem from exile in Babylon. The book was written to remind them of their heritage, to encourage faith in the God of Israel, and to demonstrate the role of the priesthood in the life of the Chosen People.

Mrs. Damato is a free-lance writer living in San Gabriel, Calif. She says that she first became interested in I Chronicles when Adlai Stevenson was running for president and his supporters explained where he got his name (see I Chron. 27:29). It is now her favorite book of the Bible.

The genealogies were important to these returned exiles in order to establish their descent from the twelve sons of Jacob and their right to lands assigned to their ancestors. More important, they also set forth the royal lineage of the house of David, from which these pious Jews believed their Messiah would come.

First Chronicles, therefore, was important to godly Jews living in post-exilic Israel. But God's word says that the Old Testament was written for our admonition as well (I Corinthians 10:11). So what may we as Christians gain from I Chronicles and its lengthy genealogies? Quite a bit, if we look for it.

First, this book is a prefigure in miniature of God's books of judgment (cf. Rev. 20:12). God caused all the details of I Chronicles to be written down and preserved for thousands of years, despite all the perils that threatened the Scriptures and all the attacks of ungodly people against the word of God. If He could do this, He certainly can operate on a much larger scale under heavenly conditions where He has no opposition and a million angels wait to do His bidding. First Chronicles assures us that God is not to be mocked. In II Corinthians 5:10 Paul tells us that there will be a time of judgment for every one of us. We do well to take heed. It will happen.

But I Chronicles contains more of comfort than of warning. Its careful notation of so many names is meaningful.

What is a name? It represents the sum total of an individual. If all that you are, have been, or will be and all that you have ever done, thought, or wanted could be put into a box, the only way the box could be labeled for proper identification would be with your name. Even if you have a common name—if you are Mary Smith who lives in Abilene, Kansas, or Joe Brown who drives a Greyhound bus—those qualifiers that further identify you still need your name to have meaning.

Your name identifies you as a unique person in history. When God chose to record so many names in I Chronicles, He showed that He loves and respects individuals. He does not see us as a sea of faces, all blended together. He sees each of us as a separate person, individually important to Him.

In I Chronicles we can also renew acquaintance with biblical persons who have dropped out of sight. Does anyone remember Shelah, Judah's third son, first named in Genesis 38? Judah's two older sons displeased the Lord so

much that He slew them. But what happened to Shelah? He dropped out of sight to reappear in I Chronicles 4:21-23. There we learn that he became the head of a multi-talented family that rendered important service to the nation.

Have you ever wondered who Asaph was? Asaph authored twelve of the Psalms (50, 73-83), but the Book of Psalms nowhere identifies him. First Chronicles 6:39 gives us his lineage, and I Chronicles 16:1-7 provides us some information about his work.

First Chronicles is a very human book. There is a wealth of family gossip sprinkled among all those "begots" and "sons of." Look at I Chronicles 2:25-41. Verse 26 speaks of Jerahmeel, who "had also another wife." Can't we just hear the elders in the community comparing notes about old times. "Oh, but he had another wife. Didn't you know?"

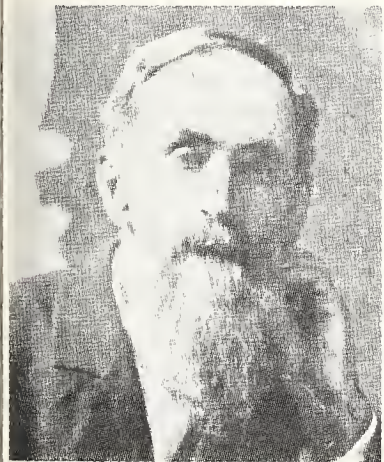
Reading on we meet three men who had no sons, Seled (v. 30), Jether (v. 32), and Sheshan (v. 34). But Sheshan did something about it. He gave his only daughter to his Egyptian steward to marry. Thus the family line continued and descendants of the sonless Sheshan rendered important service in the later years of the kingdom (compare I Chron. 2:34-38 with II Chron. 23:1 ff.).

The careful reader of I Chronicles will stumble upon fragments of high drama and glints of pure gold among all those names. Notice chapter 7:20-27. Here we read of a crushing family tragedy and the surprising way that the Lord made up for it. Though Ephraim's sons were slain, his daughter, Sheerah became a builder. "Not in your sons, Ephraim," the Lord seems to be saying, "but in your daughter I will bless you."

Then there is Jabez in I Chronicles 4:9-10, who is named only this once in the Bible. He seems to come out of nowhere. His father is not named, and even his mother, who bore him in pain, is not named. From the context we assume that he was a descendant of Judah. Jabez, we are told, was more honorable than his brethren, and he called upon the Lord to bless him. His mother reaped blessing at last in the son who caused her the most pain.

These are just a couple examples of the many treasures you will find among all those names.

Why read I Chronicles? I have suggested several reasons above. But the last reason is the best of all. Read I Chronicles because it is part of God's word. So read on, Christian, for I Chronicles has much to say to you. [†]



Henry R. Holsinger

Counting the Cost

Luke 14:25-33

The 96th Brethren Conference of Indiana

June 9-11, 1983, Shipshewana Retreat Center

Special Conference Speakers

Elder Donald Rinehart, General Conference Moderator
Elder Charles Munson, Dean of Ashland Theological Seminary
Elder Alvin Shifflett, Indiana Conference Moderator

Brethren Heritage Emphasis

Media Presentation on Brethren History
Historical Drama
A Visit from Henry Holsinger
Update on Current Brethren Ministries

Saturday Session at Camp Mack

Conference Business
Murals of Brethren History
Special Program with Henry Holsinger

Special Sessions and Workshops

Establishing Relationships with Youth
Friendship Counseling
Managing Personal Finances
Using the Leader's Guide to
"Counting the Cost"
WMS, Laymen, and Ministers Sessions
All-Conference Picnic
Babysitting for Preschoolers for All
Major Sessions.

National Brethren Youth Crusaders

THE BCE'S ROLE IN BYC

by
Charles Beekley
Director of
Christian Education

JUST as the youth advisor in the local church performs a very important function in guiding the program and the lives of the young people in the congregation, so the staff of the National Board of Christian Education provides direction and counsel to the National Brethren Youth Crusaders (BYC) organization.

The staff of the Board of Christian Education (BCE) is charged with the task of implementing the policies of the BCE as they relate to the BYC. Policy direction given by the board is implemented through discussions and work with the National BYC Council, which meets at least twice a year. Programming and Convention possibilities are developed by the staff based upon recommendations of the BYC Council.

In addition, the National BCE provides guidance and input for youth advisors and pastors on the local level.

The work of the BCE and its role with the youth is supported by The Brethren Church as a whole. Budgeted giving from churches meets a small portion of those expenses; the General Conference approved apportionment meets another portion; and gifts by individuals during the month of May each year satisfy another small portion of the expenses. Gifts by the Brethren in May are an important aspect of **May Youth Month** on the denominational level.

On this and the next several pages, three leaders in the National BYC report on their responsibilities and activities at the national level. The work of these young people is consistent with the concern of the Brethren to provide youth with challenging opportunities for personal growth within the service of the church . . . looking forward to continuing service tomorrow.

Privileged to Serve

Introduction
by Charles Beekley

One important aspect of the National BYC is providing a controlled environment for leadership growth. The National BYC, with its own constitution and by-laws and its own budget, gives Brethren youth an opportunity to participate in a structured Christian community outside their local church. National BYC is frequently the first denominational exposure that Brethren youth have.

Each year at the BYC Convention, business sessions deal

by Mike Funkhouser, National BYC Moderator

SINCE August of 1982 I've been privileged to serve God and The Brethren Church as Moderator of the National Brethren Youth Crusaders. It was a pleasant surprise and challenge to learn of my election. I have been active in the BYC on the local and national levels for several years, but this has been a totally new experience. These past seven months have been a real thrill and challenge for me as I've been seeking God's will every day of my life.

Following in the tradition established by my predecessors Dave Kerner and Gregg Brelsford, I've tried to become as involved as possible in the activities of Brethren youth in each of the districts. By the end of my year in office I will have visited almost every district in The Brethren Church, participating in youth rallies or retreats, speaking to the adult district conferences, or just visiting with local youth groups whenever

"Hearts Ablaze With the Spirit"



BYC Moderator Mike Funkhouser (left) looks over the BYC Convention schedule with Charles Beekley, the BCE's Director of Christian Education.

with budget considerations, project selection, officer elections, and other miscellaneous business that may be brought before the Convention. These business sessions are a small part of the total experience which stresses spiritual growth and fellowship. But they are, nonetheless, an important part of grooming our youth for leadership in tomorrow's church.

One important business session each year is held concurrently with the General Conference, when the Brethren Youth listen to the General Conference Moderator's address. For the past several years the adults have also heard the BYC Moderator's address. Due to changes in the adult Conference schedule, however, this will not happen in 1983.

The BYC Moderator for the 1982-83 year is Mike Funkhouser, a freshman at Ashland College and a member of the Sarasota, Fla., BYC. Mike is a Summer Crusader (1983 will be his third year), is active in HOPE Fellowship on the Ashland College campus, and has had numerous positions in BYC on the local, district, and national levels. He will preside during the business sessions of the BYC Convention.

I could. It is my hope that this involvement provides some sense of national unity to the BYC.

I've been to three district conferences: I visited Fort Scott in October of 1982 for the Midwest District Conference; I attended the Ohio Conference at Canton held March 19; and I was in Tucson for the Southwest District Conference early in April. I have also visited numerous youth rallies and retreats, primarily in Ohio and Indiana. In each situation it has been a pleasure to make new acquaintances in our common work of The Brethren Church, renew old friendships from

BYC and Crusader activities, and to share with other Brethren. I also participated in the ABCT Seminar last fall on "How to be a More Effective Leader" (taught by Rev. William Kerner), and it was a great blessing.

This past year I have watched the National BYC membership increase. The statistician for the National BYC, Tom Grumbling, will have a full report on our membership at the Convention in August.

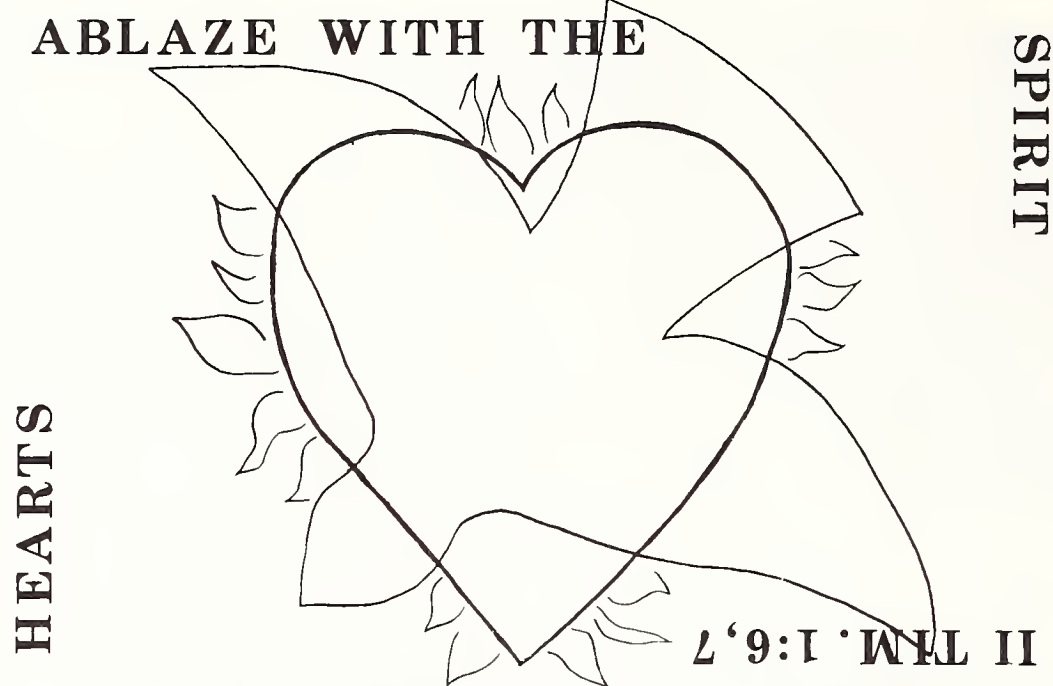
The BYC works together each year on a national project. In February I had the honor to present a check to Lenny Seaman of Brethren Care of Ashland as the result of our Ingathering at the 1982 Convention. The Ingathering in 1982 was near an all-time high, and we hope the same thing will be true again in 1983. Our project for this year is the home mission church in Hickory, North Carolina. It is truly a blessing for me to see the youth working together for the common good of our denomination.

Between now and the August convention, I hope to visit with some other district conferences, and as a Crusader, I will certainly meet a lot of Brethren during the summer months. I'm looking forward to all of that.

The youth will participate in the celebration of 100 years of the Progressive Brethren Church during our Convention, running concurrently with the adult Conference. Several exciting additions to the BYC Convention schedule should make our week together a thrill. Among the highlights are appearances by the Christian music groups GLAD and TRUTH, events that will be open to adults as well. I hope we see a lot of adults at these concerts. (There is more information about the BYC Convention in this issue of the EVANGELIST.)

As I continue my term of service as BYC Moderator, my prayer is that I will have a lot more opportunities to meet more Brethren, to work with youth and adults throughout the denomination, and to join with you in Ashland in August to celebrate the 100th anniversary of the Progressive Brethren Church. [†]

National Brethren Youth Crusaders



The 1982-83 BYC Theme

Introduction
by Charles Beekley

The BYC theme each year is always similar to, but different from, the General Conference theme for the year. We do this primarily to give a sense of independence and importance to the BYC theme while tying the BYC to The Brethren Church as a whole.

The theme for the 1982-83 year is — like the General Conference theme — based on II Timothy 1:6-7. It is modified from the adult theme (*Rekindling the Gifts of God*) to read: "HEARTS ABLAZE WITH THE SPIRIT."

We asked Joyce Ronk, a member of the BYC through the Park Street Brethren Church in Ashland, to come up with a visual representation of this theme. Joyce has always been a creative and independent thinker, and she accepted the challenge eagerly. Her work and an explanation of it appear above and to the right.

The word "rekindling" is a rather exciting one when put in terms of our Christian walk

by Joyce Ronk

WHEN I was asked to design a visual representation of the 1982-83 theme for the BYC, the central idea seemed easy. But I wanted to make sure the total sense of the theme was captured. "HEARTS ABLAZE WITH THE SPIRIT," based on II Timothy 1:6-7, presented the challenge of capturing soul, strength, and love.

In seeking to understand the design for the youth conference theme, first look at the heart, for this is something everyone has had since birth. In this design, however, the heart doesn't represent our physical heart, but our spiritual heart. The heart is a very important part of the body, both physically and spiritually.

In II Timothy 1:7 Paul tells us that God gave us a spirit of love. So, as a body of believers, we need Jesus and His love as our life-support system. We are taught as children that Jesus will live in our hearts if we ask Him. Because we, as The Brethren Church, have done this, He is in us, helping and guiding us as we grow as one body.

This brings us to the second symbol in the design—the flame. Notice that the flame surrounds the heart but does not destroy it. Flames that completely engulf an object destroy all of it and leave only ashes. But this flame burns only around the heart, burning the outside and worldly part of us and letting Jesus remain within. By burning off the worldly part, the flame makes it easier for others to see Jesus in us.

Flames give off heat which generates energy. So these flames serve two purposes. The first is to burn away our worldliness so Jesus can shine through. The second is to radiate

"Hearts Ablaze With the Spirit"

and life. It can signify revival, refreshment, restrengthening, renovation, and stimulation. When the Holy Spirit truly takes over our lives, we should be zealous in using our talents to serve God. By emphasizing this theme for a year, we are attempting to develop in the BYC a desire to serve God that burns in their hearts until they feel a new level of commitment and their HEARTS are ABLAZE WITH THE SPIRIT!

energy so we may excite others about our Lord Jesus Christ. We must remember that even though everyone has a heart, not every heart is burning. Only if Jesus is in the heart will there be the flame and energy that He gives.

The third element in the design is a dove. The dove represents the Holy Spirit. The Spirit safeguards and protects the heart that is alive and full of energy for Jesus. Notice that the dove doesn't completely cover the flaming heart. If it did, we would not know that the heart is there. The Spirit protects us but doesn't hinder our growth or extinguish the flame.

I hope that the design will have a similar meaning for you. Perhaps this description, emphasizing the spiritual implications, will strengthen and encourage you to let your heart be ablaze with the Holy Spirit. [†]

The Role of *Morning Star* in BYC

Introduction
by Charles Beekley

by John Gilmer, *Morning Star* Editor

As the National BYC implements its goal of creating strong leaders for tomorrow, we strive for involvement, independence, and a creative use of God-given gifts. One of the prime examples of our implementation of these goals is the *Morning Star*, the youth magazine.

For the past three years the *Morning Star* has been edited by a member of the BYC. The editor is given an opportunity for total involvement in the production of the magazine, from soliciting articles to designing the layout to ordering the printing to assisting in the mailing. This involvement leads to an awareness of all that is necessary in a project of this nature.

The editor is also given a significant degree of independence. While the Director of Christian Education functions as executive editor and publisher of the magazine, the content is left largely to the youth editor. Questions of policy and theology are discussed frequently, striving toward an understanding of the communications process in an area as important as this.

(continued next page)

THE *Morning Star* is the official magazine of the National Brethren Youth Crusaders. It seeks to serve the youth in two major ways: first, as a means of communication between the youth of different localities; and second, as a tool to promote spiritual growth by sharing ideas on our faith.

The communication aspect of the *Morning Star* is basically just a system of reporting newsworthy happenings and promoting upcoming events. Youth rallies, retreats, and the National Convention are some examples. Our bimonthly publication seeks to keep the youth informed of current events on the local, district, and national BYC levels.

The second purpose of the *Morning Star* is also very important. We seek to aid the youth in their spiritual growth. As Brethren, we have



Editor Gilmer looks over a completed copy of *Morning Star*.

no creed other than the New Testament. This means that each generation is left to discover the truth of the Bible for itself. The *Morning Star* seeks to help in this process by providing a forum for dialogue on matters of the Christian faith. Articles that appear in the *Morning Star* must have biblical backing, but nothing more. In the

National Brethren Youth Crusaders

We also encourage the editor of the *Morning Star* to be creative in the exercise of his responsibilities. We have asked the editor to do some visionary dreaming of what the *Morning Star* could be, and his thoughts are contained in the article to the right.

The current editor of the *Morning Star* magazine is John Gilmer, an Ashland College sophomore and son of Rev. and Mrs. Arden Gilmer. John has been a member of BYC for several years and served two summers as a Crusader, first on the music team "One Spirit" and then as captain of a Florida educational unit, "Seekers." His wife Pam—they've been married less than a year—is a music teacher in the Ashland City school system.

past we have printed different views on various subjects, and we will continue to do so as long as a biblical basis is present.

In the current organizational structure, the *Morning Star* is sent to each registered member of National BYC. Registration simply means enrolling youth with the National Board of Christian Education each fall at a cost of \$3 per member.

Over the past several years, the number of BYC members has been declining (although this year's registration is a bit higher than last year's), and as a result the circulation of the *Morning Star* has declined as well. To reverse this trend, I suggest that each church register all of its youth between the ages of 9 and 22 automatically. This simple secretarial task each fall would help get the *Morning Star* into more homes. Registration forms are mailed to each youth advisor and pastor in September of every year.

Please understand that this would involve a \$3 per youth investment by the church. But membership in BYC includes: six issues of the *Morning Star*, a membership card and brochure, *BYCommunicator* newsletters for the advisors, and most importantly, automatic delegate status to the annual National BYC Convention.

I challenge you as church leaders and adult members to take a look at the *Morning Star* and to judge for yourselves whether or not it is something you would like influencing your youth. Many people prayerfully strive to make this magazine a positive help in discipling youth. Please help us make it available to more youth. [†]

Observing Youth Month In May

by Charles Beekley

TRADITIONALLY, The Brethren Church observes **Youth Month** each May. There is a wide divergence of what Youth Month is, or should be, among Brethren churches.

Youth Month needs to be a part of special observances in each church. An awareness of young people today will serve the church tomorrow!

There are actually two sides to Youth Month, and elements of both should be included in your observance:

(1) During Youth Month some sort of special recognition should be given to the youth.

(2) Youth should also be given an opportunity to perform some special service during the month.

The recognition the church chooses to give its youth could have many facets. Some sort of recognition should take place in the morning worship service on at least one Sunday during the month. Invite youth to take active roles in the service—perhaps by reading Scripture, offering prayer, providing special music, or ushering. You could invite the youth to sit as a group in the front of the church for public recognition as a unit of the denomination-wide youth organization.

If a member of your youth group is blessed with suitable gifts, it may even be appropriate to have that member speak

"Hearts Ablaze With the Spirit"

BYC Convention Highlights

by Charles Beekley

The 1983 National BYC Convention promises to be one of the best ever! Highlighting the week are concerts by two Christian music groups: TRUTH on Tuesday night and GLAD on Saturday night.

The BYC will also join the adults in an All-Conference Communion—an important part of the 100th Anniversary Celebration of the Progressive Brethren Church. After the Communion, the youth will have a campfire service that will stress the importance of total commitment to a Christian lifestyle.

Throughout the week an all-BYC choir will rehearse. This choir will sing anthems and the offertory during the Sunday morning worship service, the concluding highlight of Conference week.

Special recreation is scheduled for two afternoons. And on Friday afternoon we're planning a BYC Showcase. We're asking any person or group with a Christian-oriented talent or gift to participate in this Showcase. This will not be a competition but a sharing of talents with one another.

This year participants in the BYC Convention will have an opportunity to pre-register for the total BYC Convention package. A pre-registration form will be sent to all registered youth and advisors in early June. The pre-registration package will include an opportunity to buy meal tickets, pay for dormitory rooms, and make program reservations—all before coming to Ashland.

Youth should plan now to be a part of one of the best BYC Conventions ever! [†]

to the congregation on Sunday morning.

The youth of the church might be given special recognition at a church fellowship event, perhaps a carry-in dinner. At this event the young people should be recognized for both personal and group achievements, making sure that each young person is included somehow in the recognition. Youth should be recognized for their achievements in school and community affairs as well as in church-related activities.

Throughout the time, the centrality of Christ in their activities and as the source of their abilities needs to be stressed. This aspect of the recognition will affirm the youth's relationship with Christ as well as keep the focus of the gathering where it should be.

Opportunity should be given during the month for young people to express to the church ways the Lord is working in their lives. Perhaps testimonials during the Sunday morning worship service or at other events in the church life would be appropriate. It is important to let the youth know ahead of time when they will be called on so they can give adequate preparation to their statement of faith.

As an ongoing recognition of the role of youth in the church, adults should strive to incorporate the youth in church planning activities on a year-round basis. Some churches include a youth representative on their official board (or administrative group). It is important that this assignment be a genuine opportunity for participation and not patronizing the youth.

The concept in this first aspect of Youth Month is a commitment by everyone in the church to the young people and their role—creating a sense of belonging in the life of the church and recognizing their contribution to that life.

Youth Month also needs to be an opportunity for young people to demonstrate their desire to serve the church and individuals within the church body. The youth groups, along with their advisors, need to develop plans for a special level of service during Youth Month. Perhaps several hours during the month could be spent in a local nursing home or retirement center, assisting residents and developing relationships.

Youth need to find opportunities for service to the home church as well, perhaps doing "housekeeping" duties around the church building and grounds. Advisors might post a list of youth responsible so that the congregation can express thanks to the individual young people for their work.

The opportunities for youth to give some special service to the church body are limited only by the imagination of the youth and their advisors. It is essential that this second aspect of Youth Month not be ignored. Young people in a Christian community have a wonderful opportunity for personal growth and development based upon the previous sacrifice of adults. While the adults are celebrating the potential of the young, the young need to demonstrate their appreciation and love for their predecessors and their sacrifices.

It is a union of these two aspects of Youth Month that leads to a suitable Christian celebration of continuing growth. [†]



the salt shaker

by Alvin Shifflett

Thoughts About Angels

I HAVE discovered four things about angels that separate them from humans. My discoveries are nothing new; you've probably known these things for a long time. But for my editor's sake, I'll repeat them.

Legend has it that when a bell rings, an angel gets its wings. But I've found that angels are wingless. Angels don't need wings to get around. In fact, they travel faster than a speeding bullet. Faster even than light. Ezekiel claims that they dart about like lightning (Ezek. 1:14). Now that's fast! Logic tells me that if they had wings, at such speed the feathers would burn off.

I'd be the first to admit, however, that the cherubim and seraphim were "manifested" with wings. Ezekiel says the cherubim had four wings; and Isaiah claims that the seraphim topped them with six. Nevertheless, I prefer not to stereotype all angels after these fiery attendants who surround the throne of God. Most angels are not like them.

The second thing I've discovered about angels is that they are asexual—neither male nor female. It just makes a prettier picture to depict angels as women rather than as men.

Some people believe that fallen angels came to earth and manifested themselves in human form (which angels are capable of doing). In such form they cohabited with the daughters of men. They base this belief on Genesis 6:2, which states that "the sons of God saw that the daughters of men were beautiful, and they married any of them they chose" (NIV). Pardon my frankness, but I think this interpretation is hogwash!

What the writer of Genesis is saying is that members of the faith line (God's children) married members of the unfaith line (Satan's children). As a result, they had children (which, incidentally, is a natural result). These children became "heroes of old, men of renown" (Gen. 6:4). Apparently, they

also became men of great wickedness.

As far as I can see (and sometimes I can't see very far), there is no scriptural evidence that the fallen angels could become men with body and soul. And even if they could, they wouldn't be referred to as the "sons of God." They would be masquerading devils!

The third thing I've learned about angels is that they aren't fickle. They never change. Humans often vacillate like pendulums. But not the angels. They have a single purpose (the unfallen ones), and that is to serve God. In that sense, we should emulate them.

But I think that at one time the angels did have a choice. This was when they were created. They probably did not exercise their ability to choose immediately, but apparently they made their choice sometime before God began working on the earth. "In the beginning God created the heaven [which surely included the angels] and the earth" (Gen. 1:1). The initial choice was made the instant Lucifer, a high-ranking, four star general (or archangel) got it into his being to rebel. At that point, in the infancy of the universe, all angels had to declare themselves either for or against God. It was like voting in the Indiana primary. You declare yourself either Democrat or Republican, and once you declare yourself, you can't cross over except in a general election. I suppose if you're a Republican you'd say all fallen angels are Democrats, and vice versa!

The fourth thing I've learned about angels is that they never wear out. They never grow weary in well-doing. (Unfortunately, the fallen ones never tire of doing wickedness either.) John says in Revelation, "Day and night they never stop saying: 'Holy, holy, holy . . .'" (Rev. 4:8).

You and I need our rest. If we go without sleep, we get very tired. In addition, we need proper diet and sufficient exercise. But angels need not be concerned with any of these problems. They never need Geritol! [†]

North Liberty and Teegarden youth present Easter musical drama

North Liberty, Ind. — The youth departments of the North Liberty and Teegarden Brethren Churches combined to present the musical drama, "A Flickering of Hope," for Easter Sunday worship services at the two churches. The drama was written by Rev. Bill Brady, who pastors the North Liberty and Teegarden congregations.

The musical focuses upon the children's view of the death and resurrection of Jesus Christ. Main characters are Joseph and Little John, who having seen Jesus die on the cross have come to the conclusion that the beliefs and goodness for which He stood is now over. They see no hope for eternity or the future as they remain in the grasp of the hated Roman empire. On the other hand, characters Mary and Hope, sisters of Little John, believe that Jesus will keep His word and rise from the dead.

During a sleepless night, the children hear a commotion at the Garden Tomb where Jesus was buried. Upon investigation, they discover frightened soldiers and an empty tomb. Despite this evidence, Joseph and Little John remain unconvinced of the resurrection until they have a face-to-face encounter with the risen Lord. The drama also touches on the reactions and fears of the soldiers and of the other children, friends of the main characters, as they discover the hope that all people have as they place their faith and trust in Jesus Christ.

The drama is accompanied by music written by Mrs. Lynne Brady, wife of Pastor Brady. These musical numbers emphasize the children's view of Jesus Christ and the excitement that he created. They also provide an opportunity to praise the risen Lord and



Scene from "A Flickering of Hope."

Savior, who brings each of us hope for this life and for eternity to come.

Main characters in the play were Joseph, who was played by Dale Dreessen at the North Liberty service and Tim Hostetler at the Teegarden service; Little John played by Jimmy McCool; Hope played by Jaime McCool; and Mary played by Tonya Blake. Other children were played by Billy Brady, Amanda Hostetler, Shelly Liggett, Terry Zumbaugh, David Matz, and Lisa Matz. The soldiers were played by Brian Dreessen, David Dreessen, and Steve Snell.

The program was directed by Lynne Brady, with help from Mrs. Ila Dreessen. The scenery was designed by Jim and Beth McCool. Other parents shared in the monumental task of preparing the musical so that it would be a fitting and honoring celebration of the resurrection of the Lord Jesus Christ.

In addition to the presentations at the Easter Sunday worship services, the children performed the musical at Miller's Merry Manor in Walkerton, Indiana, a senior citizens center. The pro-

gram was well-received by the residents, and it gave the children of the two churches an opportunity to meet some of the members of their churches who now reside in the home and can no longer attend. It also gave the children a sense of ministry and outreach as they shared the good news of Jesus Christ with others.

Hillcrest ladies honor men of the church

Dayton, Ohio — On Sunday, February 13, the ladies of the Hillcrest Brethren Church celebrated St. Valentine's Day by giving the men of the church a well-deserved "Pat on the Back." Before the worship service, each man was given a carnation to wear. Then following the service, a carry-in dinner and short program were enjoyed by all.

During the program the men were thanked for all the work they have done for the church. They were also treated to their own specialized "heart cake" and to a lively game of "Truth or Consequences," which, of course, ended up with the men facing the consequences.

—reported by Candy Aldstadt

Waterloo Church adds library, parking area, and makes other improvements

Waterloo, Iowa — The First Brethren congregation of Waterloo made several improvements in its church property during the past year. Some of these were made possible by bequests and memorial gifts from members who have gone to be with the Lord.

One of these improvements was the conversion of a room adjoining the sanctuary into a spacious and lovely library and lounge. The room at one time had been used for Sunday school openings. It is now furnished with comfortable furniture and many volumes of Christian literature.

The pastor's study and church office were also refurbished. The walls of these rooms were covered with oak paneling, and book shelves and a cabinet were built into one wall. New carpet, drapes, and furnishings were also added. According to Rev. Ronald Waters, pastor of the Waterloo congregation, "These improvements have brought glory to our Lord Jesus Christ and enjoyment to those of us who use them."

The most ambitious project undertaken by the congregation was



the enlargement of the church's parking area.

The Waterloo church building was constructed in 1914 with very little off-street parking.

The only way to gain more parking area was to purchase additional property. This presented a problem as all adjacent property was residential.

In the fall of 1981 the congregation was offered the opportunity to buy the house next to the church building, but the majority of the

The old house at the left was torn down and removed to provide a much-needed parking area (below) for the Waterloo First Brethren Church.



members felt that the project would be too expensive. Then in early 1982 the house was again offered to the church. This time the vision was greater, and the property was purchased with the aid of a bequest.

Several of the young families in the church volunteered to tear down and remove the large house and garage. Other members, old and young, gathered on Saturdays and evenings to help remove the buildings and prepare the lot for grading. In one month the demolition was completed, the grading was done, stone was spread, and the new parking area was in use. The parking lot will be paved this summer.

The Waterloo congregation is even more elated that another memorial gift has been used to establish an annual scholarship for a seminary student at Ashland Theological Seminary.

This is also the 100th anniversary year of the Waterloo First Brethren Church. The congregation will hold its centennial celebration in August.

Mr. and Mrs. Ulysses Noe ordained deacon and deaconess at West Alexandria

West Alexandria, Ohio — Ulysses and Faye Noe were ordained deacon and deaconess in the First Brethren Church of West Alexandria during the regular morning worship service on Sunday, February 13.

Rev. Donald Rowser, pastor of the Brethren Church of New Lebanon, Ohio, was in charge of the ordination service. He was assisted by Rev. Charles F. Ankney, pastor of the West Alexandria congregation.

Following the service, a carry-in dinner was shared in the church fellowship room.

—reported by Luella Painter



Faye and Ulysses Noe

First Laymen sponsored retreat provides variety of speakers and activities

Brooksville, Fla. — Thirty-two Brethren men and women from three districts took part in the first National Laymen's Organization sponsored retreat February 21-25. The retreat was held at Lakewood Retreat Center, a large wooded camp that offered a variety of recreational opportunities in addition to all the facilities necessary for the meeting.

The program for the week included Bible studies and inspirational messages. Speakers were Paul Yoder, a layman of the Sarasota First Brethren Church; Rev. Fred Snyder, pastor of the Corinth Brethren Church; and Rev. James Koontz, assistant pastor of the Sarasota First Brethren Church.

Rev. Kenneth Solomon also spoke about the Hispanic ministry of the Sarasota First Brethren



photo by La Vergne Stone

Some of the men and wives who attended the Laymen's retreat in February.

Church. In addition, Rev. Keith Bennett, pastor of the Bloomingdale Brethren Church, and Rev. Dale Ru Lon, pastor of the Town and Country Community Church, shared some of the joys and hardships of their ministries in these home mission congregations.

On the final day of the retreat,

the participants took a tour to the Town and Country, Bloomingdale, and Bradenton churches. Following a banquet at the Cypress Inn in Sarasota, they went to the First Brethren Church of Sarasota for a concert by Paul Schumaker.

This first Laymen sponsored retreat went so well that another is being planned for next year. The dates will be February 19-24, and it will again be held at Lakewood Retreat Center.

Lenny Seaman retires as administrator of Brethren Care of Ashland

Ashland, Ohio — Lenny Seaman, administrator of Brethren Care of Ashland, retired on March 31. Mr. Seaman, 63, served as head of the retirement home and health care center since it was built in 1972.

A party was held in honor of Mr. Seaman on Wednesday, March 16. Among those who attended were his family, friends, and Brethren Care staff and residents. During the party, Mrs. Ida Lindower, a volunteer worker at Brethren Care, read an original poetic tribute to Mr. Seaman. Mrs. Joyce Ludwig, bookkeeper at the retirement home, read an acrostic tribute to her retiring boss developed on the word "administrator." Mr. Seaman was also presented a scrap book depicting highlights of his years at Brethren Care.

When Mr. Seaman came to Brethren Care in 1972, his first tasks were to fully staff the facility and to bring in residents. He

accomplished both. During his eleven years at Brethren Care, 841 people made Brethren Care their home. He oversaw 298,233 days of resident care. The highest yearly rate of occupancy was 98.69 percent capacity in 1976. On the day of his retirement party, occupancy was at 100 percent of capacity.

Lenny and his wife Frances belong to the Park Street Brethren Church in Ashland. They have four children and two grandchildren.

Taking over as the new administrator of Brethren Care is Mr. Ken Seege.



Ashland Times-Gazette photo by Tom Shiffler

Helen Cox, director of nursing at Brethren Care, and Lenny Seaman look at the scrap book presented to him at his retirement party.

President Reagan invited to Ashland College to inaugurate John M. Ashbrook Memorial

Ashland, Ohio — President Ronald Reagan has been invited to speak at a May 9 dinner at Ashland College to inaugurate the John M. Ashbrook Memorial. The Ashbrook Memorial includes naming the AC library the John M. Ashbrook Memorial Library and establishing the John M. Ashbrook Center for Public Affairs, to be housed on the eighth floor of the library.

Ashbrook, who died in April 1982, served in the U.S. House of Representatives for 21 years. He was recognized as one of the leading spokesmen for the conservative philosophy in contemporary times. He was a candidate for the U.S. Senate at the time of his death.

Ashbrook maintained close ties with Ashland College throughout his career. He received an honorary Doctor of Laws degree from AC in 1963 and served on the President's Advisory Council. One of his daughters, Barbara, was graduated from AC in 1974.

Ashbrook's family has presented his papers and memorabilia to AC for display in the memorial library. These papers and memorabilia will serve as the focal point for scholars interested in researching

and understanding the political philosophy and public policies espoused by leaders of the modern conservative movement.

Within the Ashbrook Library, the John M. Ashbrook Center for Public Affairs will be established to help educate students in the philosophy and administration of public affairs. The center will address current public affairs issues with research and writing.

A curriculum will be designed for presenting the conservative philosophy to college and university students seeking political science or economics degrees. The



John M. Ashbrook

center will also conduct continuing seminars for non-credit adult students, sponsor lectures, and disseminate articles, speeches, booklets, and a periodic newsletter.

A board of directors composed of Ashbrook's friends and associates from around the country will participate in the development of the entire Ashbrook Memorial program. Co-chairmen for the kickoff activities are U.S. Senator Steven D. Symms, R-Idaho, and Frederick A. Lennon, Cleveland industrialist.

The May 9 dinner will inaugurate the fundraising activities for the Ashbrook Memorial. "President Ronald Reagan has been invited and we have hopes that he will attend," stated AC President Dr. Joseph R. Shultz. Jean S. Ashbrook, widow of the former congressman, will also attend the dinner, as well as Senator Symms, Mr. Lennon, and several other members of the Center's board of advisors.

Tickets for a 6 p.m. private reception followed by the 7 p.m. dinner are \$1,000 per couple. Tickets for the dinner only are \$200 per couple and \$150 for an individual. Both the dinner and reception will be held in the John C. Myers Convocation Center on the Ashland College campus.



The Ashland College library.

Special baby dedication and baptism held at Cumberland Church

Cumberland, Md. — A special baby dedication and baptism were held at the First Brethren Church of Cumberland on Sunday afternoon, March 13. The occasion was special because the participants had come from Montgomery, Ala., for the service.

Sergeants Jack A. and Jennie Mae Buck, both members of the First Brethren Church of Cumberland, are stationed at Montgomery. But they drove back to their home church in order that they might dedicate their baby, Jenilee

Marie, to the Lord, and so that their 14-year-old daughter, Edith Michele, might make her confession of faith and be baptized.

A large congregation of friends, relatives, and members of the church were present for the service. The baby dedication and baptism were performed by Rev. Bruce C. Shanholtz, former pastor of the Cumberland congregation and a long-time friend of the Buck family. Both Jack and Jennie were baptized by Rev. Shanholtz several years ago.

Following the service, a family reunion was held in the church basement.

—reported by Rev. Bruce C. Shanholtz

Dr. Donald Rinehart is inspirational speaker at Ohio District Conference

Canton, Ohio — Ninety-one delegates attended the meeting of the Ohio District Conference held March 19 at the Canton Trinity Brethren Church. Total attendance for the meeting was approximately 125.

The Conference began with an inspirational session that included a vocal solo by Kay Kline, a member of the Trinity congregation, and a message by Dr. Donald Rinehart, this year's General Conference moderator.

Dr. Rinehart's message, entitled "Who Am I?," was based on the ac-

count of man's creation in Genesis 2:7. He pointed out that this passage reveals that mankind has both a relationship to the earth (man was made of the dust of the ground) and a relationship to God (man received the breath of God). We can't deny our relationship to the earth, but neither can we deny our relationship to God, as many try to do. Denying that we were made in the image of God leads to senseless sensualism.

Rinehart concluded his message by returning to the question, "Who am I?" He answered with a chal-

lenge to remember that we are the product of God and in the process of redemption—a redemption complete in Jesus Christ. Let us never give up the struggle, he said, to be everything God intends us to be in Jesus Christ.

In the business session that followed, the delegates elected officers and board and committee members, heard reports from the treasurer, the statistician, and from district boards, and took care of other conference business.

Officers elected for the 1983-84 conference year were Rev. Charles Lowmaster, moderator-elect; Betty Deardurff, secretary; Pauline Winfield, assistant secretary; Thomas Stoffer, treasurer; Nancy Romigh, assistant treasurer; and Emery Hurd, statistician. Last year's moderator-elect, Rev. Kenneth Sullivan, is the new moderator.

The annual statistician's report revealed that the district experienced an over-all gain in membership last year. During the year, 214 members were added to the district and 161 lost, giving a net gain of 53. Nine churches showed a net gain in membership, eight a net loss, one stayed the same, and two did not report. Total membership in the district at the end of 1982 was 2,959. Average Sunday school and worship attendances during 1982 were 1,343 and 1,846 respectively. Both figures were three percent higher than in 1981. Average per capita giving in 1982 was \$297; average per family giving was \$639.

Following the morning business session, conference attenders enjoyed a delicious lunch, prepared and served by members of Trinity Brethren Church. After lunch, auxiliaries met for an hour, then delegates came together for a slide and tape presentation of the work of the various denominational boards and ministries. The conference concluded with the installation of new district officers.

"Builders Together" is theme of Southwest District Conference

Tucson, Ariz. — "Builders Together" (I Corinthians 3:10-11) was the theme of the Southwest District Conference held April 8-10 at Northwest Brethren Chapel in Tucson.

The conference opened with an inspirational service on Friday evening. Rev. James Black, Director of Home Missions and Evangelism for The Brethren Church, presented the message.

Conference business sessions were held Saturday morning and afternoon. Delegates elected officers, heard reports, and cared for other business. A slide and tape presentation of the work of the various denominational boards and ministries was also shared.

The election of officers resulted in all of this year's officers being returned to their positions. Officers are Rev. William Curtis, moderator; Robert Rhodes, vice moderator; Winnie Rhodes, secretary; Lane Anderson, assistant secretary; and Jim Fisher, treasurer.

The statistical report revealed a net gain of five members in the district during 1982 (19 gained, 14 lost), bringing total membership for the three district churches to 39. Average Sunday school and

worship attendances during 1982 were 104 and 188 respectively. Per capita giving was \$343, and per family giving \$945.

Following the business session on Saturday afternoon, two district board of Christian education workshops were held. Rev. Clarence Stogsdill, pastor of the Tucson First Brethren Church, conducted a workshop on "Commitment," and Rev. James Black led one on "Outreach."

The inspirational service on Saturday evening included installation of district officers and a message by Dr. Donald Rinehart, this year's General Conference moderator.

The conference concluded on Sunday with Sunday school, worship, and a carry-in meal. Wes George taught the Sunday school lesson to an overflow adult class, and Dr. Donald Rinehart spoke again during the worship hour.

Activities were also planned for the youth attending the conference. They attended the Friday evening service, then went for an outing at the Arizona Brethren Camp on Saturday. They returned to Northwest Chapel in time for the carry-in meal Sunday noon.

Goldenaires

Paul and Margret Miller, 53rd, May 7. Members of the Waterloo First Brethren Church.

Lawrence and Leilia Ru Lon, 53rd, May 4. Members of the Waterloo First Brethren Church.

George and Dorothy Beal, 54th, April 10. Members of the Masontown Brethren Church.

Harry and Escel Mishler, 57th, April 9. Members of the North Manchester First Brethren Church.

Mr. and Mrs. Ora Greer, 54th, April 6. Members of the Corinth Brethren Church.

Dorsey and Eunice Brandenburg, 55th, March 17. Members of the North Manchester First Brethren Church.

Mr. and Mrs. Carl E. Smith, 50th, March 16. Members of the Vinco Brethren Church.

Mr. and Mrs. Everett E. Miller, 65th, March 7. Members of the New Paris First Brethren Church.

Walter and Elsie Green, 65th, February 20. Friends of the St. James Brethren Church.

Membership Growth

Vinco: 5 by baptism

Hillcrest (Dayton): 2 by baptism, 1 by transfer

Letter to the Editor

President's Address to NAE Convention

Having attended the National Association of Evangelicals convention in Orlando, I sensed that President Reagan came on so strongly about the Soviet threat and the "fraud" of a nuclear arms freeze because he knows that he is in deep trouble among evangelicals on this issue. It was an evangelical senator, Mark O. Hatfield of Oregon, who first proposed the freeze as an amendment to the Salt II treaty. *Christianity Today*, a major evangelical periodical, has editorially endorsed the freeze. Organizations such as Evangelicals for Social Action are working wholeheartedly for the freeze and eventual arms reductions. Billy Graham has stated that a nuclear holocaust is almost certainly inevitable if the arms race is not stopped. John Stott, a noted evangelical leader, has declared himself a nuclear pacifist.

Evangelicals are the prime movers of a conference in May on "The Church and Peacemaking in a Nuclear Age" which will address what a Christian response to the perils of the arms race should be. All of this was obscured to the eyes of many observers when the orchestra played "Onward Christian Soldiers" as President Reagan left our gathering. But not all of us were singing.

Jeffrey D. Weidenhamer
St. Petersburg, Florida

Weddings

Lori Sack to Randy Fisher, April 30, at the Bryan First Brethren Church; Marlin McCann, pastor, officiating. Members of the Bryan First Brethren Church.

Sherry Bechtol to Zenn Daniels, April 9, at the Bryan First Brethren Church; Marlin McCann, pastor, officiating. Bride a member of the Bryan First Brethren Church.

Patricia Lynn Single to Gary Wayne Boyer, April 9, at the Vinco Brethren Church; Don Wagstaff, pastor of the Johnstown Second Brethren Church, officiating. Groom a member of the Johnstown Second Brethren Church.

Janice Reahard to Joe Chapman, March 26, at the North Manchester First Brethren Church; Archie Nevins, pastor, officiating.

In Memory

Rev. Guy F. Ludwig, 81, April 6. Member of the Church of the Brethren but attended the First Brethren Church of Sarasota. Rev. Ludwig was ordained an elder in The Brethren Church in 1940. He served the Mathias, W. Va., Brethren Church for 17 years, the First Brethren Church of Pittsburgh, Pa., and the Main Street Brethren Church in Meyersdale, Pa. He then joined the Church of the Brethren and pastored the Church of the Brethren in Grantsville, Md., and the Church of the Brethren in Laurel, Md. Funeral services were held in Wardensville, W. Va., with burial in Mathias.

Arthur E. Boyer, 77, April 6. Member of the North Manchester First Brethren Church. Services by Rev. Woodrow Immel assisted by Rev. Archie Nevins.

Alice E. Lape, 86, April 5. Member for 42 years of the Elkhart First Brethren Church and past Indiana State WMS president. Services by Daniel Gray, pastor.

Joseph C. Yunker, 82, April 5. Active for many years in the Flora First Brethren Church. Services by Alvin Grumbling, pastor.

Marion Richard Arnott, 79, March 25. Member of the Papago Park Brethren Church. Services by Rev. H. Francis Berkshire.

Wilber A. Ford, 61, March 24. Member of the Vinco Brethren Church. Services by Carl H. Phillips, pastor.

Myrtle Marie Sites, 87, March 23. Member of the Cerro Gordo Brethren Church. Services by Stephen S. Cole, pastor, and Rev. David Stogsdill.

Theodore R. Overdorf, 78, March 12. Member of the Vinco Brethren Church. Services by Carl H. Phillips, pastor.

Leslie E. Hostetler, 38, February 6. Member of the Johnstown Second Brethren Church. Services by Don Wagstaff, pastor.

ATS 1,000 - a broad-based, innovative strategy designed to generate support for the Ashland Seminary Endowment Fund

NOW . . .

. . . let's talk about your \$1,000 dollar gift to the Ashland Seminary Endowment Fund. By working together we can rise to untold dimensions.

Seminary alumni and friends each contributing a minimum of \$1,000 over the next four years will increase the seminary's endowment fund to meet the increasing challenges that lie ahead.

Ashland Theological Seminary alumni and friends are asked to pledge \$1,000 or more, payable over a four-year period, as an integral part of the seminary's \$1 million capital campaign, "A Time of Opportunity."

Expansion of the endowment fund is both timely and urgent. In the decade ahead, Ashland Seminary must cope with spiraling inflation, fluctuating enrollments, escalating energy costs, curtailed student-aid funding, and unexpected demands on institutional resources. To achieve long-term financial stability, maintain high academic standards, and preserve its distinctive character, seminary endowment revenues must be dramatically increased.

As an integral part of the capital campaign, ATS 1,000 endowment gifts will assure funding for student scholarships, an excellent faculty, and proper maintenance of the Ashland Seminary campus. Your membership in ATS 1,000 is an enduring affirmation of Ashland Seminary's unique role in private higher education, past, present, and future!

"A Time of Opportunity"

One thousand dollars seems like a lot of money, true, but it is only \$250 per year or \$20.84 per month. And, you can personally join any one of four membership groups:

- **Individual, Business/Organizational** — businesses, fraternities, sororities, alumni chapters, churches, service clubs, etc. Business/Organizational memberships require a minimum pledge of \$4,000 over four years.
- **Memorial** — honoring deceased loved ones or friends
- **Honorary** — recognizing living individuals, parents, children, or friends

A membership directory will be maintained with updated membership lists published annually.

Detach Here

ATS 1,000 — YOUR CHANCE FOR A TIME OF OPPORTUNITY

I, _____, wish to join ATS 1,000 and support the Ashland Seminary Endowment Fund by investing:

\$1,000 or more within four years
\$4,000 or more for business/organizational members

I will assist also in recruiting new ATS 1,000 members.

Please print or type:

Name _____

Address _____

City, state, zip _____

Signature _____

Title _____

Total pledge \$ _____

Payable:

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- ☐ Annually (\$250)
☐ Semi-annually (\$125)
☐ Quarterly (\$62.50)
☐ Monthly (\$20.84)
☐ Other _____

Business/Organizational

- ☐ Annually (\$1,000)
☐ Semi-annually (\$500)
☐ Quarterly (\$250)
☐ Monthly (\$83.34)
☐ Other _____

Date payment will start _____

Please make checks payable to Ashland Seminary.

Send to: Ashland Theological Seminary
910 Center St.
Ashland, Ohio 44805



Have you decided what you can give to the Centennial Heritage Auction and Craft Sale?

We're only three months away from this year's exciting Centennial General Conference celebration. And that means three months until the Centennial Heritage Auction, August 13!

Have you decided what you'll donate to the Auction/Craft Sale? Now is the time to make your decision. Listed at right are several suggestions, but don't limit your thinking to these ideas. (Your local "go-getter" has a more comprehensive list of suggestions. You may have other ideas, too.)

We especially need donations of larger items. And early reporting of your planned donations will help us promote the Auction and assure a large crowd.

Of course, all proceeds from the Auction/Craft Sale will benefit Brethren Church ministries.

Similar Mennonite sales have generated over \$200,000 in one day. Dare we dream that high?

Tell your local "go-getter" this week what you plan to donate. Or send the information to:

Auction/Craft Sale Committee
Attention: Judi Gentle, Coordinator
524 College Ave.
Ashland, Ohio 44805

Plan now to participate in the
Auction/Craft Sale
during General Conference week!

Auction
August 13 — 11:00 a.m.

Craft Sale
throughout the week

Suggested items:

Quilts
Antiques/Collectibles
Brethren Memorabilia
Stained glass
China
Furniture
Clocks
Crafts
Cash donations
(toward administrative costs)

Brethren Historical Library
Manchester College
North Manchester, IN 46962

The Brethren Evangelist

June 1983

Funderburg Library
MANCHESTER COLLEGE
100th Manchester, IN 45802



The Presidents Meet At Ashland College



Learning From Our Heritage

by Dale R. Stoffer

Salvation: The Christian Life

BRETHREN have understood salvation as both an event and a process. As an event, salvation involves the perfect, once-for-all sacrifice of Christ on the cross for our sins. Our acceptance of Christ's finished work of salvation also has an event side. It involves our personal commitment to Christ as Lord and Savior and God's gracious gifts of forgiveness and the Holy Spirit.

But salvation is also presented in Scripture as an ongoing process of maturation, which is brought to completion only when Christ returns. In this article we want to explore this process—generally termed sanctification—which involves our growth in faith and holiness.

The Apostle Paul clearly indicates that salvation has not only past and future aspects, but also a present facet (note all three in Phil. 1:6; for the present side of salvation see also I Cor. 1:18; II Cor. 2:15). Paul admonishes believers not to be content with simply receiving Christ; they are to move forward in daily reliance upon Him (Col. 2:6). The Brethren likewise from their beginnings have insisted that the new birth must always be followed by the new life in Christ.

Paul uses various means to describe the growth process that is to characterize the Christian life. In Galatians 5:16-26 he indicates that the power source for the new life is the Holy Spirit (cf. Eph. 3:16). As we yield to the Spirit's leading, we are able to walk more perfectly according to God's will.

This same passage reveals a second ingredient in sanctification: the bearing of fruit. If we are truly walking by the Spirit's power, our life will evidence this fact outwardly in visible fruit (see the fruit of the Spirit in Gal. 5:22-23). As Brethren, we have emphasized the truth that a life lived inwardly in dependence upon the Spirit's leading will **always** yield outward fruit (note The Brethren Church logo, which has grape leaves and clusters on the cross).

A third characteristic of the Christian life underscored by Paul is that the goal of our growth is Christlikeness. In Galatians 4:19 Paul indicates that his goal is to have Christ formed in the Gala-

tians. In Ephesians 4:13 Paul states that we are to grow into "the measure of the stature which belongs to the fullness of Christ." In I Thessalonians 1:6 Paul commends the Thessalonians for becoming imitators of himself and the Lord. These passages reveal that we are so to imitate the qualities seen in Jesus Christ that His life becomes more and more visible in our own.

A question that has had differing answers in the Christian community is the **means** by which we are sanctified. Some Christians believe we are justified by grace through faith, but sanctified by obedience to God's law. (Many of these groups have their own special rules and codes which a true Christian should observe.)

The problem with this view is that Paul makes no such sharp distinction between the means for our justification and the means for our sanctification. Indeed, he sees the **same method** at work in both: it is **by faith** made possible by God's grace. Paul makes this abundantly clear in Galatians 2:20: "... the life which I now live in the flesh I live **by faith** in the Son of God ..." (see also II Thess. 2:13). In the very next verse Paul indicates this view in no way nullifies the grace of God.

If one reads the book of Galatians carefully, it is obvious that the problem in the Galatian church was the belief that they could be perfected (sanctified) by works of the Law (Gal. 3:2-3). In response to this problem, Paul gives one of the best definitions for sanctification: it is **faith working through love** (Gal. 5:6).

This last point raises the whole question of the motivation for doing what we do as Christians. Is not obedience to God's will an important part of the new life? Yes, it is. But do we obey out of fear and the compulsion to live up to someone's external code, or do we obey as an expression of our deep love for God and our desire to please Him? Scripture is very clear about the answer (see Matt. 22:37-38; John 14:15, 21, 23; II Cor. 5:9; Eph. 5:10; Col. 1:10; I John 5:2-3). Let us so love God for what He has done for us in Christ that we seek "to please Him in all respects." [†]

The Brethren Evangelist

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throughout its one hundred years.*

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Cover

Ashland College President Joseph R. Shultz presents United States President Ronald Reagan a plaque in appreciation for his visit to Ashland College on May 9, 1983. For an account of President Reagan's visit, see pages 4-7. See page 7 for a picture of the plaque.

photo by John Dellerba

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June 1983

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8 The Brighton Chapel Brethren Church: A Friendly, Growing Congregation

Sherry Van Duyn tells why she and her husband have made Brighton Chapel their church home.

10 Providing for the Retirement Needs of Brethren Pastors

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12 A Centennial Statement

The Statement of Faith Task Force presents a tentative statement of Brethren belief for Brethren to study in preparation for discussion at the 1983 General Conference.

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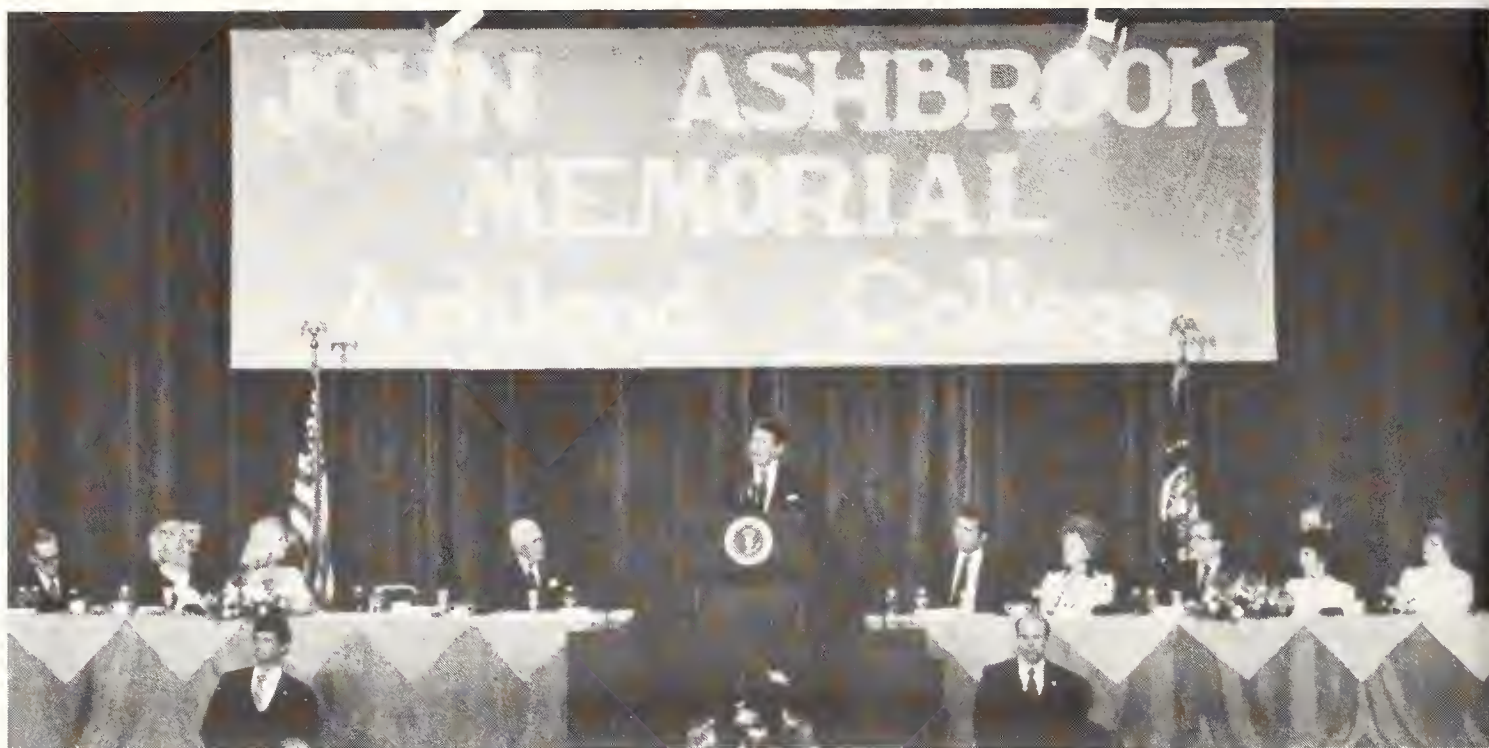
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Notes About This Issue

Three items in this issue of the EVANGELIST deserve special attention. The first of these is "A Centennial Statement," on pages 12-15. This tentative statement of Brethren beliefs is scheduled for discussion on Thursday morning of General Conference, after which it will be put into final form. The statement is printed here so that all Brethren might have a chance to study it before Conference. Please take time to read this statement carefully to make sure that it adequately reflects what Brethren believe.

The second item is "The Salt Shaker," on page 11. In this issue Rev. Shiflett departs from his usual lighthearted style and takes a serious look at a life and death matter. Rev. Shiflett also suggests appropriate action for those who agree with his "Alternative to Nuclear MADness."

Finally, page 22 contains a reservation form for General Conference housing. If you plan to attend Conference in August, clip this form and send your reservation for housing soon. Detailed information about the Conference program will appear in next month's issue of the EVANGELIST.



Listening to President Reagan speak are (left to right at the head table) Mr. William Rusher, Mrs. Alice Lennon, Mrs. Jean Ashbrook, Mr. Fred A. Lennon, Sen. Steven D. Symms, Mrs. Nancy Reagan, Dr. Joseph R. Shultz, Mrs. Fran Symms, and Mrs. Doris Shultz.

photo by Bob Myers

The Day the President Came to Ashland College

by Richard C. Winfield

PRESIDENT RONALD REAGAN came to Ashland College on Monday evening, May 9, 1983. He came to speak at the John M. Ashbrook Memorial Dinner held by the college in order to inaugurate the John M. Ashbrook Center for Public Affairs.

But for most Ashlanders, the purpose of the visit was incidental to the occasion. The important fact was that the President of the United States was in their town and at their college. This was the first-ever visit of an incumbent President to Ashland.

It was an exciting time. The excitement began building weeks before, when it was first announced that the President had been invited to speak at the Memorial Dinner. Ashlanders kept asking themselves and one another, "Do you think he'll really come?" Many hesitated to believe that he would, for fear that they would later be disappointed.

Excitement mounted when confirmation came that the President would attend the dinner and as preparations intensified for his visit. Daily articles in the local newspaper reported on nearly every aspect of those preparations. And the President's visit was a subject of conversation everywhere in town.

Advance visits by Secret Service agents and trial runs by Marine helicopters added to the excitement. But they also reinforced a concern often expressed in the days preceding the President's coming—that his visit not be marred by any threat to his safety.

At the college there was a flurry of activity as buildings and grounds were spruced up, arrangements were made for the numerous other dignitaries who would attend the occasion, meal preparations were carried out, and myriads of other details were cared for. These activities were not limited to the college, for the town was getting ready for the President's visit as well.

Then the great day came—a bright sunny day, but a bit chilly with a high of around 50°. Though schools were in session and factories and businesses in operation, there was nevertheless a holiday atmosphere in Ashland. The town was abuzz with talk of the President's coming.

Even though the President was not due to arrive until 5:55 p.m., people began to gather along the motorcade route early in the afternoon. By 5:30 p.m. they were standing several deep along the three-quarter mile route

Another estimated 2,000 were gathered near the high school where the President's helicopter and the four accompanying helicopters were to land. All were hoping to get a glimpse of the "real President" whom they had only seen on television and in films.

At 5:40 p.m., Air Force One, the President's plane, landed at Mansfield-Lahm airport. After a very brief ceremony during which Mansfield's mayor presented the President a key to that city, President and Mrs. Reagan boarded the presidential helicopter for the flight to Ashland.

The helicopter landed in the Ashland High School parking lot right on schedule at 5:55 p.m. There the President and First Lady were whisked into the presidential limousine (which had been flown to Mansfield and driven to Ashland earlier) for the drive to the college. Twenty-seven other vehicles accompanied the President's limousine down King Road, passing the houses of The Brethren Church's Director of Pastoral Ministries William Kerner and Director of Denominational Business Ronald Waters along the way.

It was during this brief motorcade that most Ashlanders got their only glimpse of the President. And it was just a glimpse. But for most, this seemed to suffice. They knew that the President of the United States was in their town, and that was enough. Many of these people then went home to watch more of the President's visit on television, for the Ashland College TV department broadcasted the Ashbrook Memorial Program, including the President's message, live over local cable television.

Not everyone along the motorcade route had come just to see the President, however. Some were there to protest various of his policies—on nuclear weapons, unemployment,

etc. In all, there were an estimated 200 protesters. Though quite vocal, they were generally orderly, and no problems developed.

One event particularly enjoyed by the spectators along the motorcade route, and by the President and First Lady as well, was the release of 10,000 helium-filled red, white, and blue balloons.

The motorcade ended all too quickly as it reached the AC campus and the President and First Lady were ushered into the John C. Myers Convocation Center. Then began the second phase of the evening's activities, the reception for the President followed by the Memorial Dinner.

For nearly an hour preceding the President's coming, reception and dinner guests had been arriving at the Convocation Center and passing through the airport style security checks. The 135 couples that had purchased \$1,000 tickets went to the Claremont Room, where they awaited the private reception with the President held from 6:00 to 6:30 p.m. Those who had purchased \$200-per-couple tickets for the dinner only crowded into the Convocation Center cafeteria, where they enjoyed hors d'oeuvres and conversation until time for the banquet.

After the President's arrival, the evening proceeded on a strict timetable. At 6:35 p.m., seating of guests began in the main dining room of the Convocation Center (the same room where Brethren General Conference is held). Approximately 1,250 diners were seated in this room, with another 150 served downstairs in the AC'cent room then brought upstairs for the program. Also crowded into the main dining room were a couple of hundred media people who had come to cover the event.

At 6:50 p.m. Ashland College President Dr. Joseph R. Shultz introduced the master of ceremonies for the dinner, Steven D. Symms, U.S. Senator from Idaho. Sen. Symms, in turn, introduced the special guests at the head table as they entered and were seated. The last to be presented were President and Mrs. Ronald Reagan. They entered the room to the strains of "Hail to the Chief," played by a band made up of Ashland College and Ashland High School personnel, including several Brethren musicians. The band continued to play as the Ohio National Guard Color Guard presented the Colors, and for the singing



Hundreds of well-wishers and 10,000 red, white, and blue balloons welcome President and Mrs. Reagan as the presidential limousine arrives at the Ashland College Convocation Center. photo by John Dellerba

of "The National Anthem." Following an invocation by Mr. William Rusher, publisher of *National Review*, the dinner was served.

Promptly at 8:20 p.m., the John M. Ashbrook Memorial Program began. Sen. Symms presented Dr. Joseph Shultz, noting in doing so that it was Dr. Shultz's birthday. Dr. Shultz, after commenting that it was sure nice to have a few of his personal friends drop by for his birthday, welcomed all who were present, extended an invitation to President Reagan to return to the college in 1985 to speak at Commencement, and reviewed the purpose of the occasion.

Sen. Symms then introduced Mrs. Jean Ashbrook, the widow of John M. Ashbrook. In her remarks, Mrs. Ashbrook expressed her deep appreciation for the John M. Ashbrook Memorial, calling it a living memorial to perpetuate the conservative thinking espoused by her husband. Mrs. Ashbrook also praised former State Senator Thomas Van Meter (a member of the Ashland Park Street Brethren Church), who first broached to her the idea of establishing a memorial to her husband on the Ashland College campus.

Following the remarks by Mrs. Ashbrook, Mr. Fred A. Lennon, a Cleveland industrialist and chairman of the Ashbrook Center board of directors, presented President Reagan for his address.

The President's twenty-five minute speech began with a review of the life, political philosophy, and accomplishments of John Ashbrook. He noted Ashbrook's "vigorous advocacy of traditional American principles of government," a man who "fought a long, hard, and frequently losing battle against the encroachment and intrusions of big government."

The President then went on to develop how this struggle for America's traditional values and against the intrusion of big government is one his administration continues today. He related this to two particular areas—the economy and defense.



President Reagan jokes with the crowd during the private reception. Behind him are Dr. Shultz, Mrs. Ashbrook, and Mrs. Reagan. photo by Tom Roepke

The late John M. Ashbrook served in the U.S. House of Representatives for 21 years. He was recognized as one of the leading spokesmen for the conservative philosophy of government in contemporary times. He was a candidate for the U.S. Senate from the State of Ohio at the time of his death in April 1982.



Ashbrook had close ties with Ashland College throughout his career. He received an honorary Doctor of Laws degree from AC in 1963 and served on the AC President's Advisory Council.

Ashbrook's family has presented his papers and memorabilia to Ashland College to be housed in the AC library, which will be named in his honor.

In the area of the economy, he maintained that current administration policies of limited government have brought inflation down to 0.5 percent for the past five months, reduced Federal income taxes by \$700 for a median-income family, and brought the beginning of solid economic recovery.

On the subject of defense, he set forth his determination to carry out a three-point recommendation made by a blue-ribbon, bi-partisan commission that recently studied the strategic forces of the United States. These recommendations include (1) continuing a strategic modernization program; (2) building and deploying the MX missile and developing a small, single-warhead missile; and (3) continuing arms control negotiations.

"Only when the Soviets are convinced that we mean business will arms control agreement become reality," the President said. "We are not building missiles to fight a war, we are building missiles to preserve the peace."

To conclude his message, the President referred again to the political principles of John Ashbrook and said, "We owe it to him, to ourselves, to our children to stand by those principles, to persevere until . . . our cause has won the day, inspired the world, and shown the way to a tomorrow worthy of all our yesteryears."

Following this address, Dr. Shultz presented the President with a John M. Ashbrook Memorial Plaque as a token of appreciation for his visit to



photo by Bob Myers

Dr. Joseph R. Shultz presented this plaque to President Reagan in appreciation for his visit to Ashland College.

Ashland College. The program was then brought to a conclusion with a benediction by Philip M. Crane, U.S. Representative from Illinois.

Though it was already past the time set for the President's departure, he seemed in no hurry to leave. He took time to chat with people at the head table and to shake hands with a few other guests before leaving the Convocation Center. But soon he was again ushered into his limousine, and the motorcade made its way back along King Road. Once again there were well-wishers and a few protesters along the way, but not nearly so many as earlier in the day. By 9:20 p.m. the President and First Lady were at the high school. They immediately boarded the presidential helicopter and were on their way. The President's visit had come to an end.

But the excitement was not over for the people of Ashland. After breathing a sigh of relief that the President had come and gone without incident, they continued to talk about his visit for the rest of the evening and in the days to follow. Many stayed up that evening to watch the eleven o'clock news to catch the coverage given the event by the three Cleveland TV stations.

And the effects of President Reagan's visit will live on. Many Ashlanders, particularly those connected in some way with Ashland College, will remember for years the day they hosted the President of the United States.

The President's visit has also had its effect on Ashland College. This event put the college in the national limelight. An announcement of the occasion went to 500 radio and television stations, magazines and newspa-

pers, and other media agencies such as *Time*, *Newsweek*, and *U.S. News and World Report*. Both the NBC *Today* show and ABC's *Good Morning, America* gave coverage to the event the next morning. Regional news media gave more extensive attention to the occasion, with a number of newspapers doing feature or human interest stories about the college and the President's visit. Some of these stories mentioned the college's historic connection with The Brethren Church.

Because of this coverage, awareness of the college has increased dramatically. Thousands of people who had never heard of Ashland College now know that the President of the United States visited this small, Midwestern, liberal arts school. The image of the college has been enhanced as well. This will most certainly result in a number of prospective students giving serious consideration to attending Ashland College. [†]

Brethren at the Memorial Dinner

The Brethren Church was well-represented at the John M. Ashbrook Memorial Dinner, at which President Reagan spoke. In addition to numerous Brethren who are a part of the Ashland College and Seminary administration, faculty, or staff who attended the dinner, the following Brethren were also present.

Mr. & Mrs. Harvey Amstutz, Smithville
 Mr. & Mrs. Gault Aurand, Shelby (Ashland Church)
 Rev. Mark Baker, Carmel
 Mr. & Mrs. David Barnes, Canton
 Rev. & Mrs. Eugene Beekley, Sarasota
 Mr. & Mrs. Richard Birch, Marianna (Highland Church)
 Mr. & Mrs. Keith Boales, Ashland
 Rev. & Mrs. David Cooksey, Lanark
 Rev. John Edwards, Arcanum (New Lebanon Church)
 Ms. Joanne Emerick, Houston
 Mr. Craig Harding, Ashland
 Mr. & Mrs. O.B. Harding, Ashland
 Mr. & Mrs. R. Wellington Klingel, Smithville
 Mr. & Mrs. Robert Kropf, Goshen
 Mr. & Mrs. Terry Lash, Ashland
 Mr. & Mrs. Mark Martin, Ashland
 Mr. & Mrs. Donald Mossey, Elkhart
 Ms. Deborah Munson, Ashland
 Rev. & Mrs. Alvin Shifflett, Nappanee
 Mr. & Mrs. George Snyder, Ashland
 Mr. & Mrs. Thomas Stoffer, Canton
 Dr. & Mrs. C.J. Thomason, Ashland
 Mr. & Mrs. Thomas Van Meter, Ashland
 Mr. & Mrs. Ronald Waters, Ashland
 Mr. & Mrs. Joseph Watkins, Louisville
 Mr. & Mrs. Elton Whitted, Ashland
 Mrs. Benjamin Zercher, Ashland

Dr. Donald Rinehart, the 1983 General Conference Moderator, attended the dinner, but did so as an AC administrator and faculty member and not as a representative of the church. The only "official" representatives from The Brethren Church were Mr. and Mrs. Richard Winfield, who went on behalf of The Brethren Publishing Company.

Two Brethren AC students, Mark Britton and David Slabaugh, were selected by the college to escort members of the White House staff into the President's reception.



The Brighton Chapel Brethren Church:

A Friendly, Growing Congregation

by Sherry Van Duyne

I FIRST attended Brighton Chapel Brethren Church five years ago last November. I did so with a certain amount of uncertainty. All I knew about the church was that it was a small rural congregation in the northeast corner of Indiana and that it was the home church of Fred Burkey, who was then Director of Christian Education for The Brethren Church.

My husband Ken and I had been at the Brethren Retreat Center at Shipshewana, Ind., for almost a year and had not yet found a church "home." (Perhaps I should add that most of that year was spent in visiting, speaking, and getting acquainted in most of the other Brethren churches in Indiana.) But with our daughter Christy then a year old and Ken and I more established in the camp routine, we began to feel the need for the kind of Christian nurturing and committed fellowship that can only come through participating in Christ's body—His church.

The first thing I remember about our arrival at Brighton Chapel was the friendliness of the people. But to be honest, I was not impressed by the small group gathered for Sunday school. My immediate concern was whether there were enough people to have classes for the children. I wanted my child to be spiritually fed. (I later discovered a very good Sunday school program for the chil-

dren.) Then, to my utter astonishment, we had to sit on the very front row for morning worship—you know, the one only the pianist and organist use in most churches. The sanctuary was full for the worship service.

On our 18-mile trip home, Ken and I both agreed that Brighton Chapel was what we were looking for — a good, Bible-centered Sunday school program for all ages, a con-

The Brighton Chapel Brethren Church is located in LaGrange County, a very rural community in northeastern Indiana. The actual village of Brighton has a population of about 60. It also has two churches but no post office or grocery nor even a gas station.

Rev. John Long, pastor of Brighton Chapel, was born and raised in the Brighton area, as was his wife Leona. He accepted the call to pastor his home church somewhat reluctantly in 1967, thinking that it would possibly be only an interim position. He was ordained in the Brighton church two years later.

Rev. Long serves as a part-time pastor, also working as a bank loan officer for Farmer's State Bank. He firmly believes that his pastoral ministry is enhanced and broadened by the contacts and challenges of his work with the bank.

Mrs. Long is a nurse in obstetrics at the LaGrange Hospital. The Longs have two children and two granddaughters.

In January of this year Brighton Chapel responded to the expanded needs of the growing congregation by hiring Paul Deardurff as Christian education director. He shares his time with the Brethren Retreat Center in Shipshewana, where he lives with his wife Paula and two-year-old son John.

Mrs. Van Duyne is a homemaker, mother of three, and an active member of The Brethren Church at the local, district, and national levels. Her husband Ken is coordinator of the Brethren Retreat Center at Shipshewana, Ind.

cern for and friendliness towards new people, and an informal yet worshipful service with a very loving, biblical message. Over the next several weeks I also discovered another element important to our church life—that they needed us too. This may not seem significant to anyone who has always attended the same congregation. But to a potentially active worker entering a new congregation, it is an imperative factor. They found out what our gifts and talents were and sought to involve Ken and me wherever possible. That was one way it became “our” church too.

I find it hard to believe that this was only five and one-half years ago. Thankfully and joyfully we at Brighton Chapel have come a long way—a very long way—since then. Let me elaborate.

Our average attendance has increased from 101 to 158.¹ We doubled our number of Sunday school classes, started a men’s fellowship, organized a BYC, and began a second WMS. We also have three active Bible study prayer groups. All these increases made building an additional fellowship/classroom facility a necessity. This was done and is paid for, and now we are praying much concerning our very crowded sanctuary.

We are often asked, “Why is Brighton

¹This number is the average for 1982 including all the snow days. Our first quarter average for 1983 was 170.



Brighton Chapel Pastor John Long delivers a message during Sunday morning worship.



The Brighton Chapel congregation at worship on Easter Sunday 1983. Mrs. Van Duyne, who wrote this article, is directing the choir.

Chapel growing?” I have prayed over and struggled with this question, and have come up with the following answers, which I hope will not sound trite.

(1) The members at Brighton Chapel have a good understanding of the fact that they are ministers of Christ in this world. Our pastor and director of Christian education are officially “part-time,” so we do not automatically expect them to do all of the calling or counseling or planning or organizing, etc. The people are very actively involved, not expecting someone else to do everything. Lay people can accomplish great things. We believe this and practice it.

(2) We have an informal, outgoing congregation. This just overflows—it can’t be programmed. Love, care, and friendliness are contagious and must be spontaneous. Everyone gravitates to where they feel wanted, comfortable, loved, and needed.

(3) Prayer is an exciting, fulfilling part of our fellowship. Over the past four years we have sought to educate and encourage each member to practice prayer.² We have seen answers both large and small to prayer. Most important, we believe that things do happen when we pray, and we claim that truth expectantly.

Christ wants His church to reach out in obedience, and when we do that He gives the increase. We claim that promise for ourselves. And I, for one, am confident that God is not finished at Brighton Chapel Brethren Church. [†]

²We found Evelyn Christenson’s book, *What Happens When Women Pray* (Victor Books), to be a valuable and exciting tool.

Providing for the Retirement Needs of Brethren Pastors

by Dale P. Ru Lon

ONE of the concerns of people approaching or entering retirement is, "Will I have enough income to live on?"

This uncertainty affects pastors as well as lay people—perhaps more so. Most pastors have spent their adult years living in parsonages rather than buying their own homes where they could build up equity in real estate. Often they have been content (and able) to "get by" on a salary well below that of others with comparable training in related fields. And some have taken the option not to participate in Social Security on the religious grounds that they are opposed to accepting benefits based on their "services as a member of the clergy."

Brethren have a long history of concern for the retirement needs of their pastors. The first retirement plan for pastors and their wives was the Superannuated Ministers' Fund formed by the Sister's Society of Christian Endeavor (see the February 1983 *EVANGELIST*, p. 12). This fund is presently administered by the Benevolent Board, with four individuals receiving benefits.

The problem with the Superannuated Ministers' Fund was that it provided no procedure for churches and pastors to plan for retirement. Rather, it relied on annual offerings and provided only a supplement to other income.

In 1951 General Conference adopted a complete procedure for establishing the Board of Trustees of the Retirement Fund, Inc. This procedure was recommended by the Ministerial Pension and Annuity Plan Committee appointed in 1950 and composed of J. Garber Drushal, chairman; Delbert Flora; L.V. King; and Myron Kem. The Retirement Board was made a cooperating board of General Conference and began functioning immediately.

The pension plan went into effect January

Rev. Ru Lon, pastor of the Town and Country Community Church of Tampa, Fla., is president of the Retirement Board of The Brethren Church. An article on The Brethren Health Care Plan, which is also administered by the Retirement Board, appeared in last month's issue of the EVANGELIST.

1, 1952. All pastors 59 years of age or younger were eligible to join the plan, and several retired pastors are now benefiting from their investment.

For a number of years pension funds were invested with a life insurance company. Delbert Mellinger and Smith Rose acted as administrators, receiving contributions from churches and pastors and forwarding them to the insurance company.

With rising inflation, pastors expressed concern that the plan was not providing a sufficient return on investment. In 1978 the trustees of the Retirement Fund began their quest for a better pension plan. Their goal: to find a plan that would yield a significant return while protecting the prior investments of pastors and churches.

The trustees contacted four or five different organizations before agreeing upon a plan recommended by Tom Jack and John Ramsey of Employee Benefit Management Corporation. This plan was recently given current approval by the Internal Revenue Service and meets all the federal requirements for pension plans.

All Brethren pastors, associates, and employees of local churches and denominational offices are eligible to participate. Participants, in addition to building toward retirement, are covered by term insurance in the event of death before retirement. And all participants are fully vested at once.

The pooled fund has now grown to over three quarters of a million dollars and is managed for the Retirement Board by financial advisors experienced in handling pension funds. In 1982 the fund returned over 30% on investment. As the fund grows, investment opportunities will expand.

Brethren churches and pastors are encouraged to consider the benefits of the pension plan offered by the Retirement Board. Questions or inquiries may be directed to me in care of Town and Country Community Church, P.O. Box 260654, Tampa, FL 33685 (phone 813-886-9569) or to John Ramsey at Employee Benefit Management Corporation, 2041 Riverside Drive, Columbus, OH 43221 (phone 614-486-0238). [†]



the salt shaker

by Alvin Shifflett

An Alternative to Nuclear MADness

AUGUST 6, 1945, went down in history as the infamous beginning of the nuclear age. On that day an atomic bomb was dropped on Hiroshima, killing within minutes over 75,000 people. There was no protection as men, women, and children were engulfed in a burning hell.

Today two major powers—the United States and the Soviet Union—plus five lesser nations—China, India, Britain, France, and Israel—possess nuclear weapons and the capability of delivering them. Furthermore, the nuclear weapons of today are far more powerful than the ones built twenty or thirty years ago. Even today's smallest nuclear warhead is three times as destructive as the bomb that fell on Hiroshima. Consequently, we have peace with fear—a kind of "Pax Atomica" or peace by nuclear threat.

Because of the proliferation of nuclear weapons, it only makes sense to talk about a multilateral freeze. According to the terms of such a freeze, the balance of nuclear weapons is maintained while their level is reduced and no new weapons are developed.

The major problem in all freeze talks is the necessity of on-site inspection. On-site inspection is necessary in order to eliminate cheating. But the Soviets have never agreed to on-site inspection, to this day! And when one looks at today's world map, it's easy to see that the Russian bear is not housebroken.

So what alternative do we have left? Do we continue the arms race at a maddening and costly pace. Or do we trust the Soviet leadership and negotiate a freeze?

I happen to believe that we have a better alternative. President Reagan alluded to that alternative in a televised speech on defense in March. This alternative is called High Frontier.

High Frontier is not a *Star Wars* science fiction dream. It is a serious proposal by General Daniel Graham and a team of "think tank" advisors to the President. It is a space-based antimissile system.

The High Frontier project requires no major scientific breakthroughs, only engineering. The

President's advisors believe we already have the "on the shelf" technology to launch this concept.

Peacemakers should applaud several aspects of High Frontier, according to the National Association of Evangelicals. It is purely a defensive system, designed to knock out incoming nuclear missiles. The system does not use nuclear weapons to destroy such weapons. And, according to NAE and others, the cost is exceedingly economical when compared to increasing the nuclear arsenal. Developing the system would require spending only \$50 billion over a five-year period.

Furthermore, High Frontier is not targeted at civilian populations, as is the present MAD (Mutual Assured Destruction) policy. It will destroy missiles in space, not in their ground silos.

Sixty Minutes did a fifteen-minute spot about High Frontier on Easter Sunday. The Soviets are racing to develop a laser beam and to put it in space before we do. Whoever implements a space defense system first will render the other side impotent in nuclear warfare!

Dr. Gary North, writing in *Remnant Review*, says, "It is not just a High Frontier technologically; it is the high ground morally. It cuts short the threat of a first strike, something the Bible says is immoral, and which was prohibited to the Old Testament Hebrews (Deut. 20:10-12)."

Here is truly a defensive strategy that we can take to the peace tables of the world, knowing that we have leapfrogged beyond the terror of ICBM's and Mutual Assured Destruction.

High Frontier will not end all wars. Nothing will until the Lord returns. But if High Frontier is up there, we may have more time to present the gospel down here—in peace.

I urge every reader to contact the President and your Senators and Representatives, asking them to give this defensive strategy their immediate attention. Also, contact the National Association of Evangelicals and encourage them to put the heat on Washington. I've already written. I hope you will feel the urgency to do so too. Do it today while there's still time. It's the high ground to the MADness we're in today! [†]

A Centennial Statement

When the 1981 General Conference directed that a statement of faith be written for The Brethren Church, a group of volunteers began at once to work. Agreeing that we are a noncredal fellowship, they set out to prepare a centennial statement in honor of the denomination's founding in 1883.

For nearly two years the task force has labored to produce a document that will be a testimony to the beliefs and practice of the Brethren in 1983. The centennial statement is in two parts, reflecting the historic stance of our church that faith must be seen in life. Although Scripture references do not appear in the present form, they may be added in the future.

General Conference of 1982 considered "Part One: The Message of Faith." On Thursday morning, August 11, the 1983 General Conference will discuss the paper as it appears here, and especially "Part Two: The Life of Faith." The Brethren Church owes a great debt to the persons whose names appear with the document, for they invested hundreds of hours to complete the work.

May "A Centennial Statement" fulfill its purpose and bring glory to the God whom we serve!

Dr. Jerry Flora

THE Brethren Church was formally organized at Dayton, Ohio, on June 6-7, 1883. The Brethren movement from its beginnings in 1708 had always avoided a formal creed, fearing that it would limit the work of the Holy Spirit in shedding new light on Scripture. The Dayton Convention reaffirmed this historic position that the Bible, and the Bible alone, is our all-sufficient creed and rule of practice.

With that unchanging creed, each generation of Brethren must struggle under the Spirit's guidance to discern the meaning of Scripture for its life. Such a process has several important values: it can give renewed purpose and direction to the church; it can bring the church to greater unity in thought and practice; and it assists the church in declaring its fundamental beliefs to the world.

This centennial statement, therefore, is not meant to be a creed but a milepost in the spiritual journey of The Brethren Church. It is a testimony of this generation's faith and life.

Part One: The Message of Faith

The Word

Brethren doctrine centers on Jesus Christ as the living Word of God. The Holy Spirit progressively revealed God's one plan of salvation in Christ from its first promise in the Old Testament to its fulfillment in the New. Given in human words in history, the Scriptures of both Testaments are the inspired Word of God, authoritative, trustworthy, and true in every respect. The New Testament, witnessing to the climax of that history, is the final rule of faith and life for the church. As an expression of grateful love to God, Brethren believe and obey the Bible, for only the

written Word reveals to us Jesus Christ, the living Word.

The Triune God

The Bible reveals one true and living God in three equal persons: the Father, the Son, and the Holy Spirit. This one God is eternal, infinite, personal, and perfect. The description and reality of the trinity transcend human reason, logic, and proof; they remain matters of revelation, confession, and worship. In holy love the triune God, by an act of sovereign will, created the universe and all living things. In this activity, as in everything touching the world of space and time, all three persons of the Godhead participated.

The Father

Scripture reveals the first person of the trinity as the Father. The created world testifies to Him in both the external order of nature and the internal working of conscience. As the Father of Old Testament Israel, He led the nation with parental love and care, with warnings, chastenings, and promise of inheritance. He sent His beloved Son into the world in the person of Jesus of Nazareth. All who confess Him as Lord, the Father makes a new creation and adopts as His children.

Sin

God created humanity, male and female, in His own image with freedom to obey or disobey Him. As a result of their disobedient choice sin entered our race, and its effects of guilt and corruption have passed on to every person. The image of God, though not destroyed, is now distorted. Sin dwells in all people, making them unable to please God or to escape its power in their lives. The penalty of

sin is death, but a new, right relationship with God is promised to those who accept life in Christ Jesus.

The Son

The second person of the trinity is the Son. He is the living Word, the revelation and revealer of the unseen Father. Although He possessed the divine nature from eternity, the Word became flesh for us and for our salvation. He was born of a virgin and lived the perfect human life upon earth. As Man and God, Jesus lovingly gave Himself for others in a ministry of service and reconciliation. His obedient life led to His sacrificial death in fulfillment of prophecy. Upon the cross He bore sin and its penalty in our place. He was raised and glorified in the body in which He suffered and died. He ascended as Lord and Savior into heaven, where He continually intercedes for those who are His and from which He will return in glory. Therefore He is the source of eternal salvation for all who believe in Him, submitting to His Lordship.

Salvation

Salvation is both an event and a process: it is an accomplished fact, a continuing walk, and a future hope. Always the gift of God, salvation is received by repentance from sin and faith in the Lord Jesus Christ, both witnessed to through water baptism. In faithfulness to His promises, God adopts believers as His children, forgiving their sins and giving them His Holy Spirit. They in turn demonstrate their faith by obeying the commands of Christ and following His example in daily living. Scripture uses various terms to describe aspects of salvation, but ultimately it means Christlikeness—conformity to the image of God's Son by the work of His Spirit within us. To that end we are kept by the power of God, which operates through our faith.

The Holy Spirit

The third person of the triune God is the Holy Spirit. He was active in creation, the history of Israel, the inspiration of Scripture, the ministry of Jesus, and the birth of the church. The Spirit likewise acts today, opening the mind to understand Scripture, calling forth the response of repentance and faith, and giving the desire and ability to grow in Christlikeness. The New Testament portrays His activity as both event and process: It describes the event using the terms receiving, being filled, sealed, and baptized to indicate that the Holy Spirit comes to the believer at conversion. It describes the process as the Holy Spirit filling and equipping Christians at numerous times for special tasks. He joins them to Christ's church, directs them to a local congregation of believers, and bestows on them spiritual gifts for the church's ministry. The Spirit's indwelling is to

make a visible difference in the lives of Christians as they yield to, and cooperate with, His transforming power.

The Church

God's purpose in human history is to form a people for His own glory. This purpose, begun in the Old Testament nation of Israel, is continued in the New Testament church, which is founded upon Jesus Christ. He calls it to be a visible body of His followers, extending His own ministry in the world. It is composed of all who have received Him as saving Lord and have committed themselves to being His faithful disciples. This one body finds expression in local communities of believers who are responding to the call of God. Through mutual submission they covenant together for the purposes of worship, nurture, evangelism, and service.

God in His gracious love gave to the church special gifts through His Spirit. These gifts, varied and numerous, have but one purpose: to strengthen the body by equipping each member for ministry. Love is the framework in which the gifts operate and guides their use for the common good.

God also gave to the church ordinances, symbolic rites established by the command and example of our Lord Jesus Christ and His apostles. They are pledges of our faithfulness to Him, visible declarations of the gospel, and necessary expressions of an obedient faith. The ordinances include baptism by trine immersion; confirmation by the laying on of hands; the threefold communion service consisting of the washing of feet, the love feast, and the bread and cup; and the anointing of the sick with oil. The ordinances uniformly testify to the gracious work of the triune God for His people in the past, in the present, and in the future.

Last Things

By the sending of His Son, God inaugurated the last days. Therefore the church waits eagerly for the consummation of the divine plan in Christ. Prior to that, the human body at death returns to the dust from which it came. The soul of the Christian goes immediately to be with the Lord, while the souls of the unsaved enter into torment. The climax of God's plan will include the personal, visible return of Jesus Christ from heaven as King of kings and Lord of lords; the bodily resurrection and judgment of believers unto eternal life; the bodily resurrection and judgment of the wicked unto eternal punishment; and a new heaven and a new earth in which righteousness dwells, where the saved will live eternally with the Lord. The Bible does not focus on the details and order of final events but on how believers are to live in light of these things.

(continued on next page)

A Centennial Statement

Part Two: The Life of Faith

Brethren have asserted from their beginnings that believers must hold correct doctrinal beliefs and also demonstrate visibly the new life which they have received in Christ Jesus. Thus doctrine is no mere exercise of the mind but a declaration through the entire life that Jesus Christ is Lord. For this reason Brethren life, like Brethren belief, centers on Jesus Christ.

God has made available to us in Christ and the Spirit, in Scripture and the church, all the resources needed to live the life of faith. By His life Christ exemplified the walk to which we are called; by His death He made possible renewed fellowship with the Father; by His resurrection He revealed the power that is available to us. The Holy Spirit now enables us as God's children to live in obedience to Scripture and grow in spiritual maturity. Scripture provides the teaching and example of Jesus and the apostles which we are to follow as a loving response to God and as a means of glorifying Him. The church is the gathered community which nurtures believers in the life of faith. Using these resources, we can demonstrate the new birth through new behavior. What we are by faith in Christ we are to become by faithfulness to our Lord.

The Individual

Obedience

Personal obedience is a necessary expression of faith in Christ. We are to obey the teachings of Christ and the apostles not as a means of salvation, but as a grateful response to the grace we have received. Likewise our obedience is not motivated by slavish adherence to external laws, but by inner commitment to love God and please Him in all respects. While perfection is unattainable in this life, we press on toward the goal of full obedience to Christ.

The Devotional Life

The devotional life is the practice of private worship. It recognizes that the heart of the Christian faith is a personal relationship between the God of holy love and human beings for whom He cares. For this bond of fellowship and love to grow, the believer must give consistent attention to prayer and to the reading and study of Scripture. In faithful devotional life God meets us and we meet Him. The effect is the believer's deepening trust, growing understanding, and Christlike living.

Spiritual Maturity

Spiritual maturity is the process of transforming the entire character of the believer into the

image of Christ. He is the source, the focus, and the goal of this process. Christians mature as they practice a vital devotional life, use their gifts for the good of others, and demonstrate the fruit of the Spirit. The result is a character marked by wisdom, balance, and, above all, love.

The Family

Marriage

God ordained marriage at creation as the lifelong covenant between a man and a woman that creates a new family unit. The New Testament uses the relationship between Christ and His church as the model for the union between a husband and a wife. The love they share is demonstrated through mutual respect and support as each responsibly serves the other. Exclusive to marriage is the sexual relationship. It is God's gift, and is for the expression of intimacy and the continuation of the human race.

Family

The family is ordained by God as society's basic unit. Its nucleus is a husband and a wife and any children they may have. Scripture commands parents to provide the proper environment in which children can grow physically, emotionally, and spiritually. As an expression of this responsibility, The Brethren Church encourages parents to bring their children before the congregation in an act of public dedication. By instruction and example, parents are to teach their children about faith in God, leading them toward personal acceptance of Christ as saving Lord. Children are to honor and obey their parents, and so learn to become responsible individuals through their parents' loving support and discipline. All family members share obligation for the care of one another.

The Church

Worship

The church worships when believers gather to praise and honor the living God. His nature and works call forth responses of reverence, submission, adoration, and celebration. These responses take the forms of reading and declaring His Word, praying, singing, giving, and other activities that glorify God. The worship experience should never be taken lightly. It requires preparing the heart, focusing the mind, exercising the will, and the participation of each worshiper. True worship glorifies God and renews His people.

Fellowship

The source of Christian fellowship is our relationship with God restored through Christ. Fellowship is the bond that forms as God joins believers to one another in Christ's body by His Spirit. True fellowship is Christ-centered, resulting in a unity which is based on truth, love, and humility. Therefore togetherness without substance, emo-

tion without obedience, or tolerance without caring cannot be fellowship. Genuine fellowship will produce a sense of mutual concern, wholehearted service, and abiding joy. The nearest the church approaches the divine ideal of fellowship is in the experience of the communion service.

Discipleship

Jesus calls people to follow Him, learn from Him, and bring others to Him. This lifelong process is discipleship. It begins as the Holy Spirit leads persons to repentance and faith in Christ. It continues as they use the resources available in Christ and the Spirit, in Scripture and the church, to grow in the life of faith. The church is responsible to shepherd and nurture believers in their growth. Discipleship is not optional for the Christian. The life goal of every believer is Christlikeness.

Stewardship

God has entrusted to all persons resources to manage during their lifetime; for example, life, family, time, abilities, opportunities, and material possessions. While providing these for personal enjoyment, He likewise instructs believers to entrust all back to Him, to be rich in good deeds, generous and willing to share. Our example is Christ, who gave up the riches of glory to become poor for our sake. Because our culture has clouded the difference between real and perceived needs, the believer must learn to be content with what God has provided and renounce selfish materialism. Stewards who are found faithful do not put their trust in resources; they entrust their resources to God, using them for His glory and the extension of His kingdom.

Discipline

The church is called to be a body which reflects God's character of holy love. Therefore the spiritual well-being of each member is its concern. This concern is shown in discipline that seeks the restoration of members whose behavior is damaging their relationship with God or other people. The primary responsibility for reconciliation rests with the person(s) involved. If this responsibility is not fulfilled, the church must take initiative to effect reconciliation because persistent sin weakens the health of the entire body. If these efforts fail, the only recourse is to remove the unrepentant member(s).

The World

The State

God has ordained governments as His agency for maintaining social order in a sinful world. Christians are to submit to governments by obeying their laws, paying taxes, and honoring those in office. We are to pray for our leaders so that we may lead quiet and godly lives. Christians should

minister on behalf of the downtrodden, working within the system to bring about justice. When faced with an oppressive social order, they are to respond with love, demonstrating within the church a Christian alternative. Where obedience to Scripture conflicts with the law of the land, believers must be willing to suffer for what is right. Knowing that both individuals and governments are under God's sovereignty, the church summons all to repentance and submission to the Lordship of Christ.

Three Negatives

Obedience to Christ is the center of Brethren life. This conviction has led the Brethren historically to practice non-conformity, non-resistance, and non-swearing. In non-conformity, Brethren have sought to follow the way of Christ in contrast to the way of the world. In non-resistance, Brethren have renounced the Christian's use of violence in combating evil, striving, as far as possible, to be reconciled to all persons. In non-swearing, Brethren have sought to lead such trustworthy Christian lives that oath-taking becomes unnecessary. Every believer must live in a way that exhibits to the world the truth and love of Christ.

Social Concern

The church is called to be both witness and servant in society. As witness, the church is salt and light in the world. This includes not only living obediently but also addressing the moral and social issues of the day from the foundation of Scripture. As servant, the church is to radiate God's love manifested in Jesus. Among believers we seek to express this love through mutual aid and care. In the world we seek to minister to the whole range of human needs. Service to others is in reality service to Christ and a necessary expression of our obedience.

Evangelism

God has reached out in love through the person and work of Jesus to redeem a lost world. He demonstrated the heart of evangelism by sharing the good news with all whom He met. Christ promised abundant life to those who respond in obedient faith. Following His example, each believer, grateful to God and burdened for fallen humanity, shares with others the new life in Christ. This witness is a natural expression of the total attitude and life of the person under the Lordship of Christ. Empowered and encouraged by the Holy Spirit, believers model and proclaim good news to a dying world for the purpose of making disciples and building the church. [†]

Richard E. Allison	William Kerner	Leroy Solomon
Robert Clough	L.E. Lindower	Dale R. Stoffer
Delbert B. Flora	James P. Miller	Kenneth Sullivan
Jerry Flora	Brian H. Moore	Ronald W. Waters
R. Keith Hensley	Charles R. Munson	Bradley Weidenhamer
Susan Hyland	George W. Solomon	Richard C. Winfield

Park Street Brethren Church holds Brethren Centennial Celebration

Ashland, Ohio — The 95th General Conference of the Brethren Church should certainly be a memorable one, as plans are being made to celebrate the 100th anniversary of the Progressive Brethren Movement and the 275th anniversary of the birth of The Brethren Church. The conference will be held August 8-14 at Ashland College.

But the people of Park Street Brethren Church in Ashland decided that August was a bit too long to wait. So on April 10 the congregation gathered for a Pre-Conference Centennial Celebration.

Eight Brethren students among AC graduates

Ashland, Ohio — Eight Brethren students were among the 523 graduates who received degrees from Ashland College at commencement exercises held May 14, 1983. Victor Lasky, a news columnist and author of several best-selling books, including *It Didn't Start with Watergate*, presented the address for the occasion. Lasky was also one of four men presented honorary doctors degrees by the college.

Other degrees conferred included 20 associate degrees, 309 bachelors degrees, and 194 masters degrees.

Brethren students receiving degrees were:

Charles T. Bowers, Jr., a member of the St. James, Md., Brethren Church, who received a bachelor of music degree (*cum laude*).

Mark A. Britton, a member of the Derby, Kans., Brethren Church, who received a bachelor of science in business administration degree.

Jack N. Purtell, a member of

On that evening, nearly 80 Brethren, including direct descendants of both Alexander Mack and Henry Holsinger as well as several Brethren elders, gathered to sing and to share in the Brethren family tradition. Time was given for Ron Waters, Director of Denominational Business, to elaborate on some of the plans for the 1983 Conference, and for Judi Gentle to tell about the Centennial Heritage Auction to be held on Conference Saturday, August 13.

The evening meditation was built around the theme, "The Brethren Church: Past, Present, and Future." Representing The

Ashland First Brethren Church, who received a bachelor of science in education degree.

Deborah L. Seaman, a member of Ashland First Brethren Church, who received a master of education degree.

Mark S. Slick, a member of the Milledgeville, Ill., First Brethren Church, who received a bachelor of science in education degree.

Mark D. Solomon, a member of the Milledgeville, Ill., First Brethren Church, who received the bachelor of science in human development/family services degree.

Jill Slabaugh Stone, a member of the Goshen, Ind., First Brethren Church, who received the bachelor of science in education degree.

Jody Wagstaff Jarvis, a member of the Johnstown, Pa., Second Brethren Church, who received the bachelor of science in education degree.

Former Ashland First Brethren Church member Margaret R. Ronk offered prayer during the commencement program. She received a bachelor of music degree (*magna cum laude*).

Brethren Church past, Rev. Henry Holsinger, a leader in the Progressive Movement in the late 19th century, shared his impressions of the 1883 Conference and his hopes



Past Brethren leader Elder Henry Holsinger returned to share in the celebration.

for the new group of Brethren known as progressives.

The church present was reviewed by Dr. Jerry Flora, professor at Ashland Theological Seminary. Dr. Flora noted the changing mood of the Brethren in the last few years and their present posture of growth.

The church future was considered by seminary student Tom Schiefer. He shared his hopes and excitement about the potential of The Brethren Church.

Following the service, the people participated in one of the favorite Brethren pastimes: eating. A cake decorated with the Brethren seal and made by Beverly Summy was served as part of the refreshments.

—Rev. James Miller
Associate Pastor

Five Brethren high school students receive AC Scholars Awards

Ashland, Ohio — Five Brethren high school students have been awarded scholarships to Ashland College as a result of scores they received on AC Scholars Tests given at the college on November 13, 1982, and March 5, 1983. They are Beverly Hoover, Laura Lucas, Brian Bolinger, Joyce Lamb, and Paula Hamilton. Beverly Hoover and Laura Lucas both received full-tuition scholarships, while Brian, Joyce, and Paula received partial scholarships.

Beverly Hoover is the daughter of Mr. and Mrs. Doyle Hoover of North Manchester, Ind. She is a member of the First Brethren Church of North Manchester, where she is active in the youth group and sings in the youth choir. She was selected as a 1983 Sum-



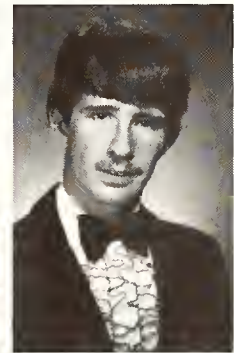
Beverly Hoover Laura Lucas

mer Crusader and will serve on the drama team.

Laura Lucas is the daughter of Mr. and Mrs. James Lucas of Ashland, Ohio. She is a member of the Ashland Park Street Brethren Church where she participates in a drama group. She is also a member of the Ashland High School band and choir.

Brian Bolinger is the son of Rev. and Mrs. Larry Bolinger of Kissimmee, Fla. He is a member of the Kissimmee Bible Fellowship, a Brethren mission church. He is also a member of the Kissimmee Fellowship of Christian Athletes. Brian will be serving as a 1983 Summer Crusader on one of the educational teams.

Joyce Lamb, daughter of Mr. and Mrs. William Lamb of Paris,



Joyce Lamb Brian Bolinger

Ohio, is a member of the Canton Trinity Brethren Church and treasurer of the church's youth group. She participates in her high school band and choir, and is a member of Who's Who Among American High School Students, Who's Who Among American High School Musicians, and the Society of Distinguished High School Students.

Paula Hamilton is the daughter of Mr. and Mrs. Larry Hamilton of Ashland, Ohio. She is a member of the Ashland Park Street Brethren Church and active in the church youth program. She is a member of the Ashland High School concert and marching bands and chaplain of the Tri-Hi-Y.



A total of 255 high school seniors took the two AC Scholars Tests. The scholarships are for one year and are renewable for students who maintain a B average.

Lester Peck honored at Falls City for years of faithful service

Falls City, Nebr. — Mr. Lester Peck, a long-time member of the Falls City First Brethren Church, was honored at a surprise carry-in dinner at the church on Sunday, April 10. Members of the congregation and of Mr. Peck's family were in attendance.

During his years as a member, Mr. Peck has served the Falls City Church in many capacities. He taught Sunday school, served as a trustee, and held several church offices. He was also active in district and denominational work.

In recognition of Mr. Peck's service, "There Is Joy in Serving Jesus" was sung following the meal. Then Pastor Jim Thomas spoke on the true meaning of being a servant. In addition, letters from five former pastors of the Falls City congregation were read, each thanking Mr. Peck for his willingness to serve the Lord and His church. A cassette tape from Mr. and Mrs. Larry Peck and family (Mr. Peck's son) of Spokane, Wash., was also played.

As an expression of appreciation for his service, the Falls City congregation presented Mr. Peck a plaque—a glass etching of the church building—made by Leslie and Claudette Stevens. Mr. Peck was also made an honorary deacon of the congregation.



Lester Peck holds the plaque presented to him by the Falls City congregation.

Pastors hear Massey and Elliot; discuss ordination of women

Ashland, Ohio — Approximately 60 Brethren pastors and elders, 35 wives, and 20 Brethren seminary faculty members and students attended the Brethren Pastors' Conference held at Ashland Theological Seminary April 26-28. The conference was held in conjunction with the seminary's Ministry Conference, which was open to other Christian ministers.

Featured speakers for the conference were Dr. James Earl Massey, professor of New Testament and Preaching at Anderson (Ind.) Graduate School of Theology and speaker on the *Christian Brotherhood Hour*; and Elisabeth Elliot, well-known author and former missionary to the Auca Indians of Ecuador.

An added feature of the conference was "NAE '83: Change Your World," a special workshop of the National Association of Evangelicals. During this workshop, Dr. Billy A. Melvin, Executive Director of NAE spoke on "NAE: Taking Leadership"; Robert P. Dugan, Jr., Executive Director of NAE's Washington, D.C., Office of Public Affairs, discussed "NAE: Influencing Washington"; and Jerry Ballard, Executive Director of NAE's World Relief Corporation, talked about "NAE: Meeting Needs."

In addition to the above sessions for all who attended the Ministry Conference, several other sessions planned just for Brethren pastors focused on ordination. A few sessions on other topics were also held for Brethren pastors' wives.

Dr. Massey's depth of insight, store of wit, and heart of love endeared him to his audience. He brought three addresses on "The Pulpit Experience" and delivered two sermons. In his three addresses he considered the "Inwardness," the "Togetherness," and the "Eventfulness" of "The Pulpit Experience."

The "Inwardness" of "The Pulpit Experience" relates to the pastor's

personal experience in preaching. This experience is both drama (speaking for God) and distress (the utter aloneness of doing so), Dr. Massey said. He noted three ways in which the inwardness of preaching pulls on the pastor: First, preaching is an affirmative work—preachers must not air their doubts, but affirm God's word. Second, preachings is an artistic work—the controlled treatment of a theme framed in such a way that people can grasp it. Third, preaching is an attitudinal work. A preacher's attitude comes through in his preaching, and this attitude should be positive.

The "Togetherness" of preaching relates to the public side of "The



Dr. James Earl Massey

Pulpit Experience." There are three conditions for togetherness: First, deliberate planning with the hearers in view. Second, a sense of excitement on the part of the preacher. And third, the help of the Holy Spirit.

The "Eventfulness" of preaching relates to that which makes "The Pulpit Experience" a meaningful event. The main requirement, according to Massey, is a spirit of sincerity. Sincerity requires that the preacher become a transparent person—one through whom people can see Jesus.

Elisabeth Elliot brought four messages to the conference. In the first, "The Inescapable Calling,"



Mrs. Elisabeth Elliot

she examined what constitutes a "call" to Christian service. She emphasized the importance of obedience in knowing God's will. "In obedience your call is affirmed," she said. The call also requires voluntarily offering oneself and the use of common sense. When faced with several options choose the hardest, she advised. God will make sure you don't do it if He doesn't want you to.

In her second message, "No Better Than Pots," Mrs. Elliot shared her own experience of the call that led her to work among the Indians of Ecuador and later to serve among the Auca Indians, a tribe that had killed her husband Jim.

In a message on "The Private Life of a Disciple," Mrs. Elliot spoke on the discipline of the mind, the emotions, and the will. Alluding to her title, she asked "Is anything more private than our minds?" Every human thought and emotion must be brought into submission to Christ, she said. Concerning our will, she said that God will never touch it. We must yield it to Him.

In her final message, "The Mystery of Sexuality," Mrs. Elliot maintained that the basic difference between men and women is theological, not biological. Go

(continued on next page)

Brighton Chapel "kids" of all ages become "Kids Under Construction"

Howe, Ind. — *Kids Under Construction* is a musical by Bill and Gloria Gaither, Ron Huff, and Joy MacKenzie. *Kids Under Construction* is also a curriculum — a unique and interestingly organized series of student-centered activities and projects. It is based on the premise that all Christians, no matter how old they are or what they are doing in life, are really just "kids under construction"—striving to become what God wants them to be. That becoming process is never finished, and every Christian always seems to need a lot of help in growing.

The Brighton Chapel Brethren Church believes this philosophy and used *Kids Under Construction* last summer in an exciting and rewarding VBS. For two weeks (ten two-hour evening sessions) "kids" from the ages of 3 to 93 were grouped in extended "families" of 3 to 10 people in the Brighton Chapel fellowship hall. These "families" talked, sang, prayed, niked, cut, pasted, and laughed together. They also learned to really love one another and to be sensitive to where each one was in the "construction" process.

The *Kids Under Construction* curriculum materials, written by Gloria Gaither and Joy MacKen-

zie, are easy to use. The teacher's guide and resource manual are quite complete and include many ideas and options from which to choose. The VBS leaders at Brighton found that it required less planning than for a regular graded VBS, since everyone did the same things at the same time. The curriculum is also adaptable to many settings in addition to VBS, such as Sunday school, junior church, youth group, choir, or combination of any of these.

The delightful and challenging musical is one of the many resources provided for each session. It can be learned and performed using "kids" of all ages. At Brighton Chapel, the musical was not performed, since there was so

much else provided in the curriculum package that there was not time to master the musical in the two-week period.

Kids Under Construction was a very special learning experience for all who were involved in it at Brighton Chapel. The Lord blessed their efforts, and none of those who participated in this VBS will ever forget that they are just "kids under construction"—the Lord isn't finished with them yet.

—Sherry Van Duyne

If you would like more information about *Kids Under Construction*, contact Mrs. Van Duyne at Route 2, Box 161, Shipshewana, IN 46565. *Kids Under Construction* materials are distributed by Alexandria House, P.O. Box 300, Alexandria, IN 46001.

One "family" in the Brighton Chapel VBS included the oldest VBS member, Bessie Grove, 93 (left foreground), and the youngest, Mandy Larimer, 3 (far end of the table).



Pastors' Conference

(continued from previous page)
made men and women different in order that they might glorify Him in different ways, she said. Man was created to be the initiator, woman to be the respondent. Man was created to be responsible for the woman. Speaking to the role of men and women in the church, she said that men are to bear authority. This is not because they are wiser or more spiritual, but because they represent Christ.

The role of men and women in the church, particularly with regard to ordination, was the subject of the several discussion sessions

planned for the specifically Brethren part of the conference. These discussions focused on four papers: "Ordination of Christian Pastors," by Rev. Kent Bennett; "The Ordination of Women in The Brethren Church," by Dr. Jerry Flora; "Reflections by a Woman in Ministry," by Mrs. Jennifer Ray; and "The Sisters of the Brethren," by Mrs. Susan Hyland.

These discussions raised a number of questions about the meaning of ordination, the role of the pastor, the ordination of women, and related matters.

On the subject of the ordination of women, opinion was divided.

Some pastors maintained that the teaching of the New Testament prohibits women from occupying positions of authority in the church. Others held that these teachings were specifically related to the culture of that day and are not binding today. The latter group pointed to various women in the Old and New Testament who served God's people in positions of leadership to support this point of view. No consensus was achieved, and the pastors plan to give further study to this question and to the general subject of ordination in the Ministerial Association sessions at General Conference.

Board of Christian Education announces plans for C.I.A. Teams

Ashland, Ohio — The Board of Christian Education of The Brethren Church has announced plans for the formation of C.I.A. Teams beginning with the fall of 1983.

The C.I.A. program (Collegians In Action) will be a school-year ministry opportunity for college-age young people in The Brethren Church. While operated from the BCE office in Ashland, it will not be limited to Ashland College students.

The program will be modeled after the Ashland College Gospel Team organization of several years ago, which sent teams from Ashland to churches throughout the denomination. C.I.A. teams of

four or five members will visit local churches and participate in their worship services. A typical presentation by a C.I.A. Team would include Scripture reading, special music, song leading, and preaching. The intent of the C.I.A. program is to make use of the gifts and skills of the young people.

Several persons in the Ashland area have indicated their willingness to work with the C.I.A. Teams in order to help them develop their skills. For example, Director of Pastoral Ministries William Kerner will work with those who will be preaching. Rev. Kerner will give them guidance in doing research, developing an outline,

writing the sermon, and preparing it for delivery. Other persons will provide training in the areas of music and public speaking.

Basic funding for the C.I.A. Teams will come from offerings received in the churches where the teams minister. Funding to get the program underway will come from the Brethren Heritage Auction and Craft Sale at the 1983 General Conference.

The last Gospel Teams were sent out in the late 1960's. Since then the various Christian ministries on the Ashland College campus have provided students some opportunities for weekend ministry, but no sustained program has been offered. The Board of Christian Education believes that by providing college-age young people a year-round opportunity to use their spiritual gifts, these young people will be strengthened in their commitment and call to Christian ministry.

International friendship develops from Brethren mission tours

Russiaville, Ind. — During the past several years a number of Brethren people have visited Brethren mission work in Mexico, Colombia, and Argentina as a part of the National Laymen's Organization sponsored Work and Worship Tours and Mini-Mission Tours. In addition to giving these people an opportunity to see Brethren missions first hand, these tours also provided them the chance to get acquainted with people in these countries. One such acquaintanceship has blossomed into friendship and an exchange of visits.

Humberto Valesquez of Medellin, Colombia, showed great interest in the Americans visiting his neighbor, Rev. Kenneth Solomon, on the Work and Worship Tours. So he invited those who were interested to visit his mountain dairy farm. Several did, including Jim and Audrey Payne, Rev. Fred and Betty Snyder, Bill and Fae Musser, and Verna Randal.

These Brethren likewise invited Humberto to visit them in the United States. So last July he flew

to Indiana for several days, bringing with him a friend, Nelson.

This past February, Jim and Audrey Payne had the opportunity to again visit Humberto when they made a personal trip to Medellin. They were also influential in getting Humberto, his wife, his son, and the son's wife to attend the worship service held in the home of Brethren missionaries Bob and Juanita Dillard.

The Valesquez family had not been attending the Brethren mission church in Medellin. It is hoped that because of this introductory visit to the service and the influence of their Brethren friends, that they will become a part of this church.



International friends: Left to right, Verna Randal (Warsaw, Ind.), Audrey and Jim Payne (Burlington, Ind.), Humberto Valesquez (Medellin, Colombia), Bill Musser (Bryan, Ohio), and Nelson (Medellin, Colombia).

Mathias Brethren Church hosts Southeastern District Conference

Mathias, W.Va. — The Southeastern District Conference convened at the Mathias Brethren Church on Saturday, April 30. The church had nearly completed a very efficient and beautiful addition, and the weather cooperated with a wonderful day. All this contributed to a great conference.

The conference faced the immediate problem of the illness of Rev. Robert Keplinger, moderator of the district. Rev. Keplinger was missed, but Rev. Gene Hollinger, moderator-elect, cared for the sessions in a very commendable manner, and the business progressed without major delay.

The host pastor, Rev. Doc Shank, was also ill and unable to attend. But once again the problem was handled by a very efficient and well-prepared congregation and by the conference people.

Dr. Donald Rinehart, General Conference moderator, challenged delegates and friends with his message on the district conference theme, "Members in One Body." The Mathias church building was packed with almost 100 delegates and pastors and approximately

that many more youth and visitors. All present received real blessing from Dr. Rinehart's call to Christian unity and love.

In addition to the regular business of the district, the Waterbrook Brethren congregation was accepted into the district with full church status. A true Brethren spirit was demonstrated in this matter, as personal prejudice and honest concerns were set aside and the new church was given a unanimous vote of acceptance.

Following the conference ses-

sions, students of Riverside Christian Training School, Lost Creek, Kentucky, presented a program entitled "Super Gang." This program of entertainment with a message was under the direction of Carol Van Kuiken and Rev. and Mrs. Rex McConahay.

I believe I speak for all those who attended from Ashland in saying, "Well done, Southeastern District. It was a joy to be a part of your conference."

—Rev. James R. Black

Dir. of Home Missions & Evangelism

Wayne Heights Brethren witness miracle of the loaves

Waynesboro, Pa. — On Sunday morning, May 1, the Wayne Heights Brethren Church saw another miracle of the loaves! Six weeks earlier each member had been given a plastic Love Loaf bank and been challenged to forgo a few dietary luxuries and to put the money saved into the bank.

Throughout the six-week period the Wayne Heights Brethren were constantly reminded of the need throughout the world for food and

other help for the starving millions. Each Sunday morning Vera Laughlin (for the adults) and Lorinda Schildt (in the children's department) would call attention to some particular area of need or to some specific work being done by the World Relief Commission and by World Vision International. Films were also shown to emphasize these needs and works.

Because of the present economic situation, there was some hesitation about setting a goal this year, but they finally decided to set their sights at least as high as last year, when they aimed at \$1,000. When the money was received on May 1, however, the congregation learned that together they had brought in \$1,326.91, well over the goal! Additional offerings should bring the total to \$1,400.

The money from this project will be equally divided between World Vision International and the World Relief Commission of NAE (through the World Relief Board of The Brethren Church).

According to Pastor Henry Bates, "The Brethren at Wayne Heights praise the Lord that He has made it possible for them to respond to the call of the needy—sharing with them both material bread and also the Bread of Life."

Cheyenne Brethren break ground for addition and remodeling

Cheyenne, Wyo. — A long-awaited event took place Sunday, May 1, when the Cheyenne Brethren Church broke ground for a new addition to its church building. The project will also include major remodeling of the present structure.

The groundbreaking was held after a fellowship meal that followed the morning worship service. Fifty-eight people were present for the meal, and sixty attended the groundbreaking service.



Moderator Bill Pauli (left) and Pastor Albert Curtright break ground as the Cheyenne congregation watches.

GENERAL CONFERENCE HOUSING
AND RESERVATION INFORMATION

1. A 10% discount may be taken on all requests postmarked no later than August 1, 1983.
2. Prepayment is encouraged to save you time. Those prepaying will need only pick up an envelope with everything ready for them and minimal waiting.
3. Adults will be in **Amstutz Hall**. (Youth will be housed together in a youth dorm. They should register through the Board of Christian Education.) Rates for all rooms per night are:
\$11.00 singles less 10% preregistration = \$ 9.90
\$16.50 doubles less 10% preregistration = \$14.85
\$24.50 triples less 10% preregistration = \$22.05
+ \$10.00 refundable key deposit for each key
(at least one needed for each room)
4. Groups desiring adjoining rooms must send their reservations together in one envelope.
5. Confirmations will not be sent, as time and cost prohibit it.
6. Women's restrooms are on the even-numbered floors; men's restrooms are on the odd-numbered floors.
7. Those with special room requests should register early; state the reason for your request on your preregistration form. (Note: first received, first honored.)
8. Room registration will take place in the lobby of the Convocation Center.
Sunday, August 7: 2 pm — midnight
Monday, August 8: 10 am — midnight
Other days: 8 am — 10 am; 1 pm — 2 pm;
5 pm — 7 pm
If you need to check in at other times, please prepay and include the time on your registration blank. Your registration will be left at the desk in Amstutz Hall.
9. If you are interested in camping, facilities are available at the Ashland County Fairgrounds. No preregistration is required. Costs: \$3.00/night with electric hook-up; \$5.00/night for electric and water.

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REGISTRATION REQUEST
FOR AMSTUTZ HALL

PLEASE: Reserve only one room per form. Youth are to register through the Board of Christian Education if staying in the YOUTH DORM. If staying with adults, they should register on this form. Make copies of this form as needed.

Name _____

Address _____

City _____ State _____ Zip _____

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Goldenaires

Otis and Vivian McCann, 50th, June 25. Members of the Waterloo First Brethren Church.

Glenn and Mary Brown, 50th, June 23. Members of the Waterloo First Brethren Church.

Mr. and Mrs. Stewart Horner, 61st, June 21. Members of the Johnstown Second Brethren Church.

Kermit and Emma Hoard, 53rd, June 18. Members of the Waterloo First Brethren Church.

Mr. and Mrs. Allen Hostetler, 52nd, June 15. Members of the Johnstown Second Brethren Church.

George and Wilma Bunn, 54th, June 7. Members of the Waterloo First Brethren Church.

Art and Gwendolyn Bolt, 51st, June 6. Members of the Waterloo First Brethren Church.

Mr. and Mrs. Emerson Miller, 55th, May 7. Members of the Loree Brethren Church.

Weddings

Karen Mundorff to Robert Sommers, May 21, at the Ashland First Brethren Church; Arden Gilmer, pastor, officiating. Bride a member of the Ashland First Brethren Church.

Jamie Tomlinson to Aaron Sonnenschein, May 21, at the Ardmore First Brethren Church; Brian H. Moore, pastor, officiating. Members of the Ardmore First Brethren Church.

"Wonder Week" Planned at Ashland Academy

Ashland, Ohio — Selected talented and gifted students who have completed grade 6, 7, or 8, will have a unique opportunity to explore the wonder of learning during "Wonder Week" at Ashland Academy July 18-22. Ashland Academy is a day and boarding high school on the Ashland College campus that offers a challenging educational program from a Christian perspective.

"Wonder Week" will offer students a chance to take part in an enrichment venture that will expand their intellectual and creative horizons. All students will participate in a course entitled "The World: How Do I Fit In?" in which they will engage in a philosophic exploration of life's basic questions. In addition, each student will be able to choose two of the following courses to pursue throughout the week: archaeology, computers, energy science, geometry, journalism, literature, performing arts, photography, science, visual arts.

Tuition cost for "Wonder Week" will be \$130, which covers all classes and noon meals. Students who stay on the college campus will pay an additional \$70 for morning and evening meals and supervised "Wonder-Fun" activities.

Additional information can be obtained by writing Wonder Week Coordinator, Ashland Academy, Ashland, OH 44805 (phone 419-289-4119).

A Memorial Tribute for Rev. Guy F. Ludwig



A memorial service for Rev. Guy F. Ludwig was held in the Mathias Brethren Church on Sunday afternoon, April 17. Rev. Ludwig, who passed from this life on April 6, 1983, served the Mathias congregation for 17 years as his first pastorate. Dr. J. Ray Klingensmith of Ashland College and Seminary conducted the

memorial service, which was attended by a large gathering of people from the Mathias Church and other congregations Rev. Ludwig had pastored.

In addition to the Mathias congregation, Rev. Ludwig pastored the Kimsey Run Brethren Church, the Pittsburgh, Pa., Brethren Church for four years, the Meyersdale, Pa., Main Street Brethren Church for three years, the Mt. Pleasant Church of the Brethren for three years, and the Grantsville, Md., Church of the Brethren for three years. He also supplied when needed at the LaVale Church of the Brethren for a year after he retired. He was always active in the Southeastern District and was most helpful at the summer camps.

Rev. Ludwig was living in Sarasota, Fla., at the time of his death, where he was active in the First Brethren Church of Sarasota. The family is very grateful to Dr. J.D. Hamel, pastor of the Sarasota congregation, for his faithful and most helpful ministry during Rev. Guy's final illness.

Rev. Ludwig's first wife, Fay, preceded him in death several years ago. His second wife, Doris, and his daughter, Lenore Reel, live in Sarasota and are active in the First Brethren Church there.

A good and faithful servant of our Lord has gone to his great reward, and he will be missed by the very many friends and parishoners who loved him.

—J. Ray Klingensmith

In Memory

Alta M. Cox, 85, April 21. Member of the North Manchester First Brethren Church. Services by Woodrow Immel, former pastor.

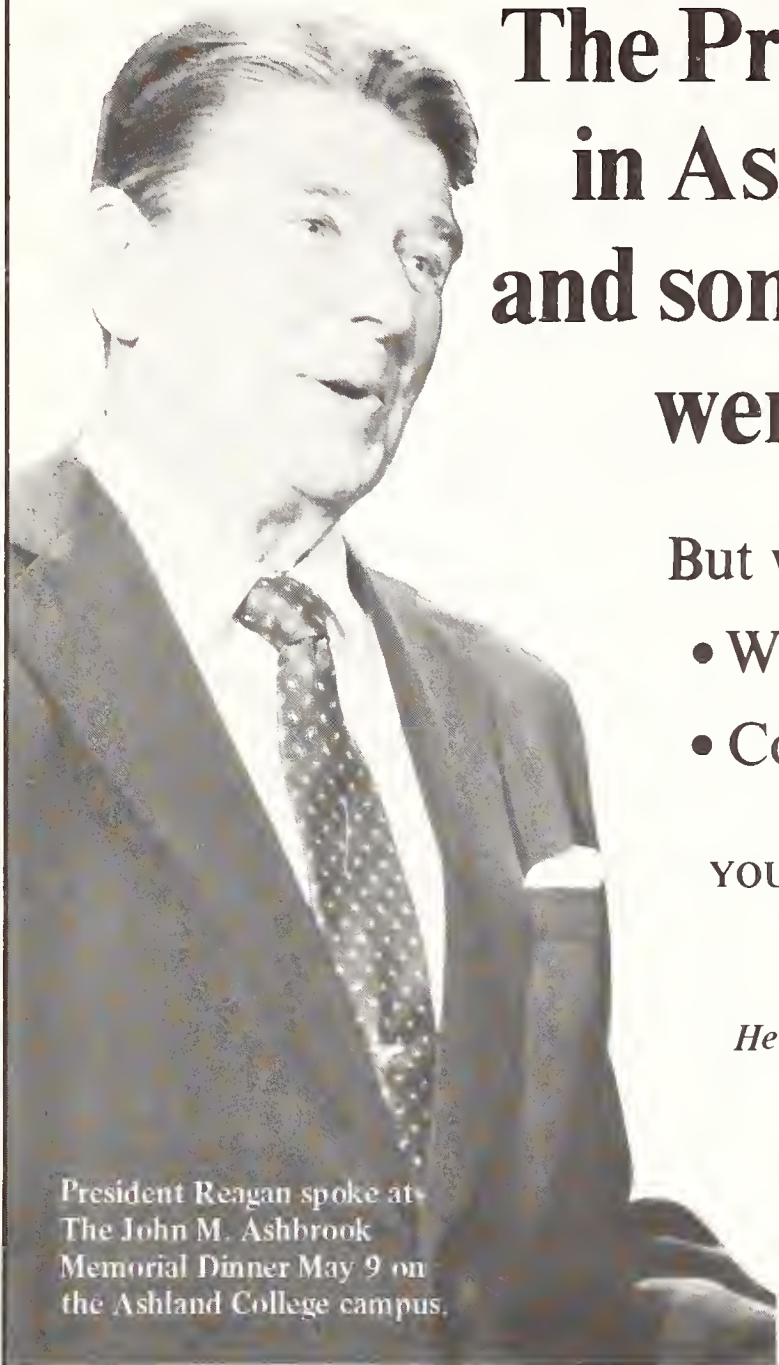
Harry L. Leffel, 89, April 17. Member of the North Manchester First Brethren Church. Services by Woodrow Immel, former pastor, and Archie Nevins, pastor.

Andrew York, 89, April 17. Member and deacon of the Loree Brethren Church. Services by Claude Stogsdill, pastor.

Membership Growth

Waterloo: 3 by baptism

Roanoke: 5 by baptism, 4 by transfer



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- Hospital visits
- Counseling
- Weddings

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Memorial Dinner May 9 on
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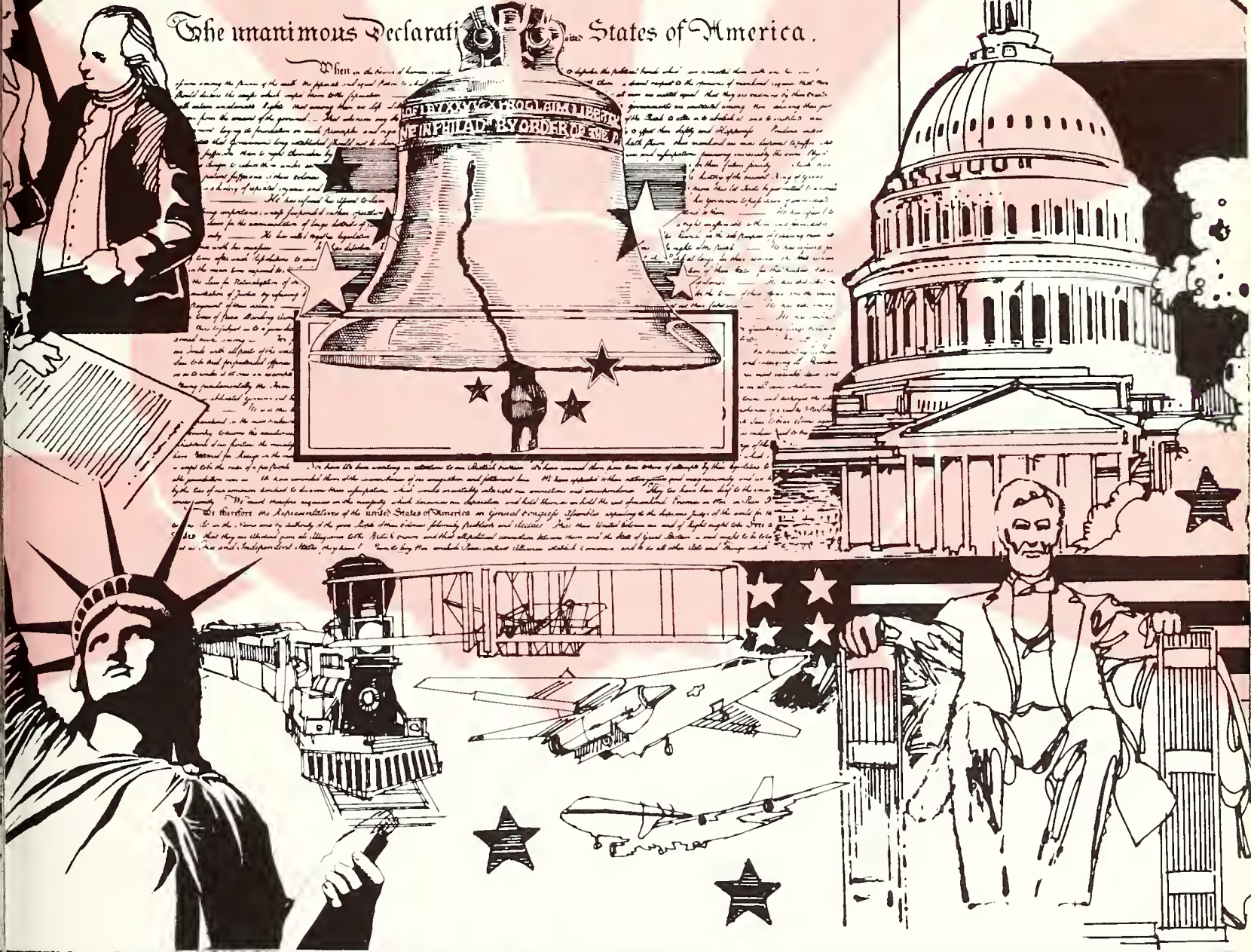
The Brethren Evangelist

July 1983

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IN CONGRESS, JULY 4, 1776.

The unanimous Declaration of the thirteen united States of America.



HOLY
BIBLE

The Book That Made America Great



Learning From Our Heritage

by Dale R. Stoffer

Thoughts on General Conference

AS we approach our centennial anniversary as a denomination and our 95th General Conference, it is appropriate for us to reflect upon the special meaning of our annual gathering of Brethren. The best clue to the significance of Conference is found in the name which we have assumed for ourselves, "Brethren." This very designation indicates that our annual gatherings have the character of a family reunion. As brothers and sisters in Christ we come together from throughout the United States to share the exciting news of what Christ has been doing in our local congregations. And we jointly have our minds enlightened, our hearts enkindled, and our spirits enlivened to serve our Lord in our home churches.

But is this holy fellowship of believers all that is meant by our name "Brethren"? Or does our unity involve even more than physical togetherness and spiritual kinship?

A very important scriptural truth that was traditionally very important to the Brethren has been gradually diminished by our American emphasis on individualism. Scripture speaks repeatedly of being not only one in spirit, but also one in **mind**. (See, for instance, Rom. 12:16; 15:5; I Cor. 1:10; II Cor. 13:11; Phil. 2:2; 4:2; I Pet. 3:8.)

The reason for this scriptural emphasis was that the apostolic church understood that unity of mind as well as unity of spirit was a special part of the Holy Spirit's work in believers. In reporting the decision of the Jerusalem Council in Acts 15, the leaders of the church viewed the consensus that had developed as an expression of the Holy Spirit's work in their midst (see Acts 15:23-29, especially verses 25, 28).

The Brethren likewise believed that striving for oneness of mind was a goal that should be continually before the Brotherhood. It was affirmed that when believers were united in their devotion to the truth and were knit together by love and humility, the Holy Spirit would lead them to a decision pleasing to God. As one recent body of Brethren stated: "If the issues that the future holds for us are to be resolved in a manner pleasing to God, it must be through the unity of the

Spirit working in and through the Church as the Body of Christ."

For such a process to occur, several conditions are necessary. First and foremost, **all** members of the body must have the same foundation: uncompromising commitment to Christ and His word.

Second, all viewpoints must be openly and frankly discussed. There is no place for "hidden agendas" that are never exposed.

Third, all participants must share a willingness to be open to other options. Failure in this may stifle the Holy Spirit's ability to work.

Fourth, the members of the body should practice forbearance toward one another. When no clear decision is evident (the old Brethren used to delay a decision until a large majority was attained), this forbearance should express itself in willingness to wait until an unmistakable consensus has developed.

Fifth, all must evidence a willingness to submit to a decision once the mind of the Brethren has been expressed.

Finally, the entire process must be enveloped with a deep love for one another that will not be shaken by differences of opinion or by a decision that does not go my way.

The genius of the Brethren decision-making process is the belief that my **inner commitment** to abide by a joint decision guided by the Holy Spirit is far more forceful and effective than an **external mandate** forced upon me by a body in which I have no voice. But the only way this form of government works is if **each** member of the body (both individuals and individual congregations) assumes the responsibility it has pledged to itself by being a member of the Brotherhood. This responsibility includes every area of church life: representation at Conference, financial support of its programs, willingness to abide by decisions jointly made.

Let us strive at our centennial anniversary to be not only one in spirit but also one in mind. We are "Brethren" only to the extent that we preserve the unity of the Spirit in the bond of peace (Eph. 4:3).

The Brethren Evangelist

*Serving The Brethren Church
throughout its one hundred years.*

THE BRETHREN EVANGELIST
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Cover

July is the month when we celebrate the anniversary of our nation's independence. And 1983 has been designated by Congress and the President as "The Year of the Bible." These two emphases come together on our cover and in an article by Rochunga Pudaite on pages 4-6.

Cover design by Howard Mack

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July 1983

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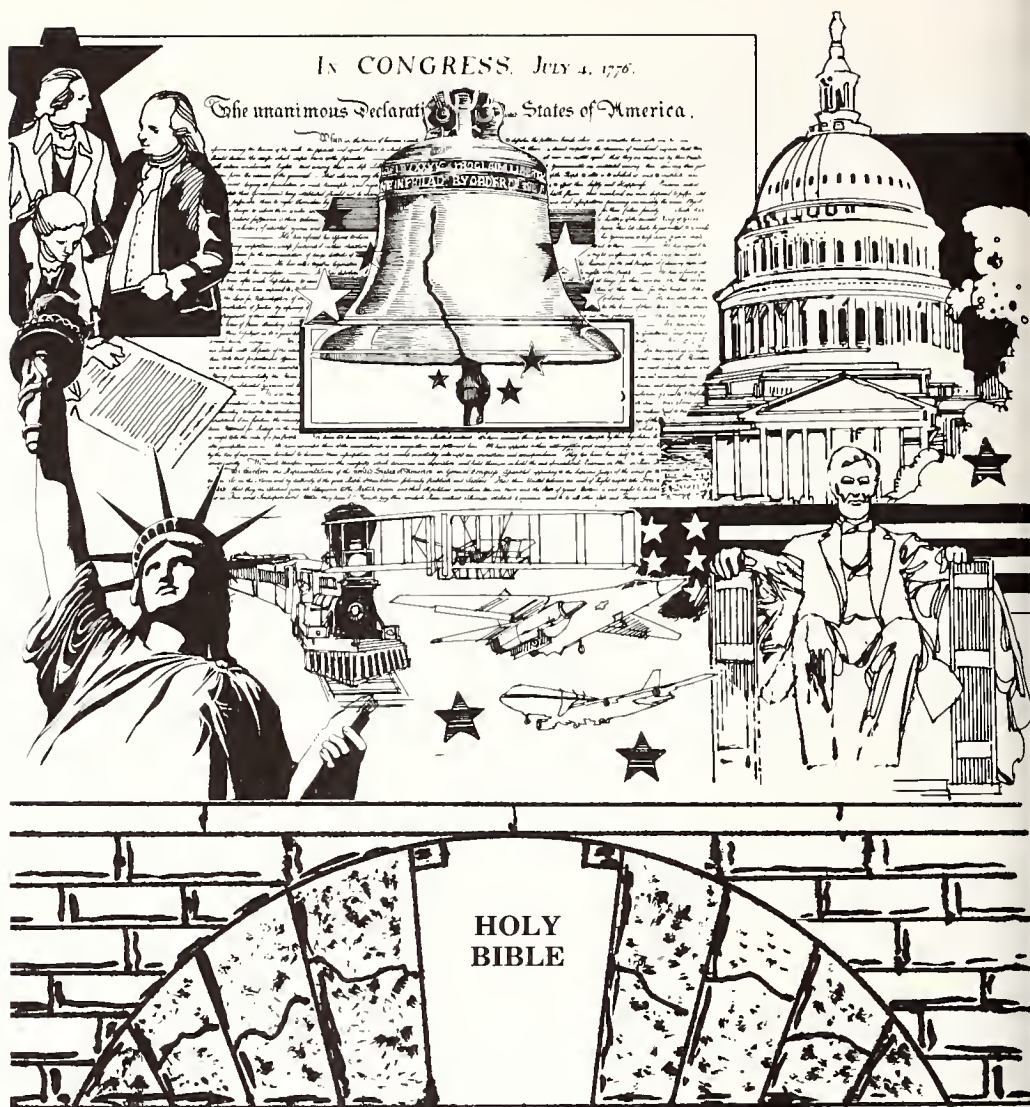
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Next month: The EVANGELIST for next month will be a special issue in celebration of the 100th anniversary of The Brethren Church. This centennial issue will take a look at events that occurred 100 years ago that led to the establishment of The Brethren Church and at some of the major figures (in particular Henry R. Holsinger) who played a part in those events. In addition, one article will survey our 100 years of history and another will consider whether the "Progressive Brethren Church" is still progressive. Centennial congregations (those 100 years old or older) will also be featured. And some articles and materials 100 years old will be reprinted. It should be an extra special issue of THE BRETHREN EVANGELIST. Look for it next month!

The Book That Made America Great



by Rochunga Pudaite

THE greatest nation in the world today is the United States of America. But when I was a boy in India, I didn't even know there was an America. Then during World War II a white soldier walked into our village and told us he was from America. I was puzzled. I thought all white people were British!

Six years after the war, while a student at the University of Calcutta, a mailman handed me a package. It was a beautiful leather-bound Bible with an inscription, "From a friend in America who loves the Lord and the people of India." I felt so fortunate. I read through the book in a month. It totally changed my life.

In 1952 I was asked to arrange a meeting for an American evangelist and United Na-

tions war correspondent, Dr. Bob Pierce, who had just flown in from Korea. He spoke to us as though we were the only people on earth who could make a difference in helping the suffering people of Korea. I gave everything I had and wrote in my Bible, "Little is much when God is in it."

Some months after this, Dr. Pierce arranged for me to come to America from Scotland where I had been attending a Bible school. Eight months after I landed in America, Dr. Pierce sent me train tickets with a note: "Use these tickets to see America. Never had I dreamed I could take such a trip."

I eagerly set out by train from Chicago. In Philadelphia I visited Independence Hall. I stood in the very room where the Declaration of Independence and the Constitution were adopted. I saw the Liberty Bell with a verse from the Bible engraved on it, "Proclaim liberty throughout all the land unto the inhabitants thereof" (Leviticus 25:10). I felt was standing on holy ground.

In New York City I took a ferry to the Statue of Liberty. I saw the beautiful words inscribed in the pedestal:

Dr. Pudaite is the founder of Bibles for the World, Inc., a non-profit organization that has distributed seven million Bibles worldwide. He has opened 75 schools and established 200 churches in northeast India and has translated the Bible into the Hmar language.

This article is taken from Dr. Pudaite's book, My Billion Bible Dream, copyright © 1983, and is used by permission.

*"Give me your tired, your poor,
Your huddled masses yearning to breathe
free . . .
I lift my lamp beside the golden door!"*

Back in Manhattan, I took the elevator to the top of the Empire State Building and stared breathless at the great city. But what wonders awaited in Washington! I strolled through the Library of Congress. I gazed up at the big letters across the Supreme Court that say EQUAL JUSTICE TO ALL. I walked the hall of the Capitol where the Senators and Representatives pass. I took a tour of the White House. I stood reverently before the gigantic sculpture of Abraham Lincoln, The Emancipator. I read again his famous Gettysburg address with deep emotion.

Then I entrained for California and whizzed past great steel mills, through energetic cities and sleepy villages, beside fields of grain, and across the Rockies and into the desert. By the time I got to Los Angeles, I had to stop and reflect on the wonders I had seen. America was big, beautiful, and wonderful.

Twenty-seven years have passed since my discovery of America. Never a day goes by without my thanking God for this beloved country, for its greatness and its freedom.

What made America great?

What made America such a great nation? Is it her courageous pioneers and architects of freedom? Her vast natural resources? Her genius in technology, science, and agriculture? Her diversity of immigrant-citizens? Her military might? Her colleges and universities? Her democracy and freedom? Her opportunity for economic success? Her helping hands of goodwill to the less fortunate?

These, I suggest, are only manifestations of the real greatness of America. To find the source of the nation's strength and power you must dig into the foundations and locate the taproot from which it grows.

The taproot of America is the Holy Bible. From infancy to maturity, America's greatness has been built upon the Bible. All the historical records I have studied show that America was born and developed as a biblical nation. Thomas Carlyle dates the "beginning" of the "soul" of America to the landing of the Pilgrims in 1620. This band of brave immigrants believed in the Bible and democracy with responsibility. In their "Mayflower Compact" they were "knit together in the body in a most strict and sacred bond and covenant of the Lord."

The documents of the colonies of the early

America shout the primacy of the Bible. Delaware's Charter states as the purpose of the founding: "The future propagation of the Holy Gospel." The Connecticut Constitution bound its citizens "to preserve the liberty and purity of the Gospel of the Lord Jesus Christ."

Supreme Court study

In 1892, the Supreme Court made an exhaustive study of the biblical connection with the government, laws, and culture of the United States. The Court noted that the state constitutions echoed the voice of the citizenry that biblical laws and ideas were part of the common law of America.

One of the most important books on the subject is *The Bible in America* by P. Marion Simms. Dr. Simms made a comprehensive study of the various European nationalities which settled in America. He consulted with historians at the University of Chicago, Yale, Harvard, Princeton, and many other distinguished institutions. He paged through the files of the Bible societies, the leading Christian denominations, and the earliest missionary agencies. He concluded: "No nation in all history was ever founded by a people so dominated by the Bible as America."

Some of the greatest scholars in America's universities were telling him essentially the same thing. Even those who believe the Bible is only a great book, not divinely inspired, acknowledge the Bible's influence. Sociologist Dr. Robert Bellah of the University of California in Berkeley chides secularists for seeking to "eradicate from public life" traces of religious belief. "America's religious and biblical heritage cannot be denied," he declares.

How has the Bible molded America?

There is no question that the greatness of America is woven with the pages of Holy Scripture. There is no question that more Bibles have been printed and circulated in America than in any other country around the world. But what difference has the Bible made on America? How has the Bible molded the spirit and ideals of "America the beautiful?"

First, the Bible made America's founders believe that God has a great destiny for them, and they were excited about being a part of God's great plan. **Second**, Europe was pulsating with spiritual resurgence due to the publication of new translations of the

(continued on next page)

Now It's "T

Bible. **Third**, many Bible-believing Christians in Western Europe were suffering severe persecution and were looking for refuge. **Fourth**, new political "radical" scholars and politicians were saying that government should be for the people and by the people. This idea was lying dormant in John Wycliffe's introduction to his translation of the Bible, four centuries before the American Revolution. Wrote Wycliffe: "The Bible is for the government of the people by the people and for the people."

In many ways, our world today parallels those revolutionary times when America was born. There has been a new proliferation of Bible translations, even a *Reader's Digest Bible*. Christians are being persecuted in Eastern Europe, in China, in Iran and in other parts of the world. New political powers are on the horizon, this time with nuclear weapons at their disposal. We need to know our destiny. We need to be convinced of our place and purpose in history.

In a Joint Resolution, approved October 4, 1982, the Senate and the House of Representatives authorized President Ronald Reagan to proclaim 1983 as "The Year of the Bible." Already, plans are underway to use 1983 as the year to emphasize "our national need to study and apply the teachings of the Holy Scriptures." Let us rediscover the book of which President Woodrow Wilson observed: "Every time you open the Bible, some old text that you have read a score of times suddenly beams with new meaning." The book President Andrew Jackson considered "the rock on which the Republic rests." The book on which poet Samuel Coleridge reflected: "In the Bible there is more that finds me than I have experienced in all other books put together." The book Dr. Charles Malik, former President of the United Nations General Assembly, asserts: "... is the source of every good thought and impulse that I have."

Truly the Bible is the book for humanity, the book for every man of every race, culture, and nation. It speaks to men and women, young and old, educated and uneducated, factory workers and millionaires, to those of every class and every vocation. All can find it a precious guide for life, a light along the dark paths and a sure anchor in stormy weather.

The Bible is the book that abides, for in it Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35).

The Bible is the book that made America great. [†]

ALL the experts were saying that country churches were a dying breed—like the horse and buggy. But experts have been wrong before.

So in March 1976, when the Southeastern District of Brethren Churches offered financial aid through its district mission board to the Brethren congregation of St. Luke Community, Virginia, the district expected a return on its investment. Not a financial return, though that has come in measure, but a growth return. And that has come—full measure, heaped up, and running over.

During the "Day of Celebration" on March 25, 1979, over 200 people crowded into an auditorium with a capacity of only 100 and heard the Brethren at St. Luke give this report for the three years from March 1976 to March 1979:

- 30% increase in worship attendance;
- 20% increase in Sunday school attendance;
- 90% increase in conversions;
- 25% increase in membership;
- 150% increase in giving.

The district breathed a corporate sigh of relief. St. Luke no longer needed mission board assistance. Success is so sweet, so satisfying. Now it was time to relax and take our ease!

But the St. Luke Brethren were not satisfied. Signs were already evident of a plateau in church growth. These signs were proven by the next three year's statistics, as attendance averages seesawed. Average morning worship attendance reached a high of 82 in 1981, or more than 40% higher than the 1975 level. But in 1982 it dropped back to the 1978 and 1979 levels. Sunday school growth remained on a plateau as well. Nevertheless, throughout the six years from 1976 to 1982, average Sunday morning wor

Rev. Naff is pastor of the St. Luke Church.

*'Church that Wouldn't Die'?**

Church on the Move!"

by James I. Naff

ship attendance hovered at better than 90% of church membership.

We realized that we were on a plateau. We knew that a number of factors contributed to this plateau. But we also acknowledged another alarming fact—that this plateau would become a desert if we did not rise above it.

As we assessed our situation, we recognized that our growth potential is **limited** by the fact that we are located in a sparsely populated area where most people are affiliated with some church. But even though limited, there is growth potential. We also recognized that we had limited leadership potential to meet expanding needs. But neither of these difficulties would be insurmountable. The one nagging problem—the central problem—seemed to be spatial. Where would we put the people? We lacked space—especially auditorium space, though we needed more Sunday school rooms as well.

So a vision began to form—a frightening vision, but also a challenging one. It came from many sources and in many ways. Human nature said, "We can't do it! There is no way we can afford to enlarge our facilities!" But then the old watchword came out of the mothballs once again: "We've never failed at anything we've tried! So let's try!"

Even before the March 1979 "Day of Celebration," an acre of land had been purchased adjoining the rear of the church's property. Trapezoid in shape, it lay on a gentle slope along Route 623. Plans for a picnic shelter were in the works.

But the Lord intervened. We discovered that there was no way we could expand the facilities in the old location to meet growth needs and still retain fair and equitable community relationships with our neighboring Lutheran church.

*This article about the St. Luke Brethren Church appeared in the June 1979 EVANGELIST.



The St. Luke Church building as it appeared in 1979.

Construction costs for a new building on a different site would be prohibitive. We could not expand where we were. We seemed stymied. Then someone joked, "Let's move the old building." We all laughed, for the idea seemed far out. But sometimes a poor joke becomes good reality. So we decided to look into the possibility of moving our building onto the recently purchased acre of land at the back of our property.

A series of building plans were considered. These were revised down to a simple, country style, no frills building in an "L" shape that would give us a 100% increase in seating and a 150% increase in Sunday school and multipurpose space. But then we received final figures from the mover. The cost to move one long building would be very low. But to split the building and carry it in two parts would triple the price. So a final plan revision was made: move one 68- by 29-foot building intact, then build on a 30-foot addition, giving us a 75% increase in seating and a 150% increase in Sunday school and multipurpose space.

The moving contract was set. But then we waited. And we waited. Call after call elicited no moving date. With summer nearly gone, we felt we were reaching the point when it would be too late to move and get everything pinned down before bad weather began. So we gave up on moving in 1982 and settled in for one more year at the old location.

But the Lord had better ideas. The mover called early on a Sunday morning. "We're moving **this week**. Be ready **Wednesday**. Otherwise it will be next spring."

Caught unawares, we had no building, septic, or water permits. There was no contract let for the foundation or the addition. No mortgage had been secured. Nor had we made arrangements for a temporary meeting

(continued on next page)



The move to the new site begins.

place. It took a lot of faith to say, "Come ahead. The Lord will provide."

And He did. Many officials changed their busy schedules that week and went out of their way to help us. All necessary permits were in hand within days. A partial construction contract was signed, and using monies on hand, we could afford the move and the foundation.

The mover, Mr. Hill of Roanoke, Va., arrived September 1. September 7 he started excavating under the old building. By September 9 the building was moved and sitting on pilings, level and ready for the foundation and new addition.

We moved our services across the road to the Lutheran Parish Hall temporarily, fully expecting to be back in our old building in its new location within a month or two. Instead, it stretched out until February, due to construction problems. But the Lord gave excellent building weather during the entire time.

We were pleased that attendance for worship services and Sunday school, even though an

hour earlier and in borrowed quarters, did not fall off as much as we had expected. We did develop some bad attendance habits, however, that have carried over and hurt us this spring.

Due to contractual misunderstandings and miscalculations, we were unable to finish the interior of the basement. But the auditorium is complete, as are the main entrance and restrooms. So in mid-February we moved our services, suddenly and unexpectedly, back into our building. This caught everyone but the preacher by surprise—but what a nice surprise. Big wide smiles appeared on all faces.

Completion of the entire project will likely take a year or more, so we went ahead with our dedication service on March 27, 1983. As the congregation dedicated the building and themselves under the leadership of Rev. Doc Shank, Rev. Kent Bennett, and Rev. Bill Kerner, we could not help but think, "We sure came a long way in seven years, March 1976 to March 1983. Thank you, Lord!"

We are now faced with three enormous tasks. A mortgage to amortize; a building and grounds to complete; and new space to fill. But in the face of seemingly insurmountable barriers, we say, "We've never failed at anything we've tried. So let's get at it!" And by faith, we'll stay "on the move"! [†]



At left, the church building on the new site with its new 30-foot addition (at the right in the picture). Above, the interior of the remodeled sanctuary. The building now sits east and west instead of north and south as before, and is highly visible from three directions on Routes 605 and 623.



the salt shaker

by Alvin Shifflett

Counting the Cost

FIVE signers of the Declaration of Independence were captured by the British as traitors and tortured before they died. Twelve had their homes ransacked and burned. Two lost their sons in the Revolutionary War. Another had two sons captured. Nine of the fifty-six fought and died from wounds or hardships suffered in the war.

What kind of men were these to pay such a price for freedom?

I'm reminded of the words of Mordecai to his foster daughter Esther: ". . . and who knoweth whether thou art come to the kingdom for such a time as this?" (Est. 4:14)?

Or the passage in *Hamlet* by William Shakespeare:

*The time is out of joint: O cursed spite,
That ever I was born to set it right!*

Those early freedom lovers must have felt like Mordecai or Hamlet. Twenty-three of them were lawyers and jurists. Twelve were merchants. Nine were farmers and large plantation owners—men of means and education. They all signed, fifty-six of them, knowing that life and liberty were on the line.

John Hart lost all his property to the British and was forced to live as a fugitive in

Our Brethren forefathers, though lovers of peace, found little peace within the world. They knew that public profession of faith did not mean a padded pew.

the forest. As a result of his sufferings, he died three years after signing the Declaration and two years before the nation won independence.

Richard Stockton was betrayed and taken prisoner by the British. When he was finally released, he found his estate in ruins. He never fully recovered and died an invalid.

Many of the signers, such as Ellery,

Clymer, Hall, Floyd, Lewis, Livingston, Morris, Hopkinson, Heyward, and Middleton, witnessed the looting of their properties by British soldiers and Tories (those who remained loyal to the king).

General Cornwallis seized Thomas Nelson, Jr.'s, home for British headquarters. Undaunted and committed to the cause, Nelson calmly urged General George Washington to open fire on the place, which he did. The home was totally destroyed and Nelson died bankrupt!

The Declaration of Independence was not signed in ink, but in blood. The Christian church can say the same thing, for the foundation of the church is stained with the blood of martyrs. Ditto for the founding of The Brethren Church.

Our Brethren forefathers, although lovers of peace, found little peace within the world. They fled the Old World and persecution seeking the New World and religious freedom. They knew that public profession of faith, followed by baptism, did not mean a padded pew. The reading of Luke 14:25-33 at Brethren baptisms was not just filler, but a reminder that grace, although free, is costly.

Our early Brethren, and we can proudly note it, were consumed with the spirit of patriots and patriarchs: "Give me liberty or give me death," and, "As for me and my house, we will serve the Lord."

It is interesting to note that great causes often produce great men. Alexander Mack wrote a hymn entitled "Count Well the Cost." As I ponder that hymn and what went into it, I wonder if I am worthy to sing:

Christ Jesus says, "Count well the cost

When you lay the foundation,"

Are you resolved, though all seem lost,
to risk your reputation,

Your self, your wealth, for Christ the Lord

As you now give your solemn word?* [†]

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General Conference Preview

Saturday morning
May 21, 1983

Dear Diary,

Before my husband and I head for the East Coast and possibly a "Space A" trip to Europe to see our former Florida tentmakers Jeff and Nancy Lentz and Chaplain Joe Hanna, I must take time to report to you on a very important and exciting meeting that was just completed here at Park Street Brethren Church in Ashland.

As chairman of the Publicity Committee for our upcoming General Conference in August, it was my privilege to sit in with representatives of the various boards and auxiliaries of The Brethren Church as they made reports of the progress of their "Visions" presentations to be made at Conference. It was so inspirational to hear their unique ideas and projects for setting forth accomplishments, improvements, and projected dreams for God's work in their individual areas, that my enthusiasm almost knew no bounds. I felt like I must shout it from the housetops that this 1983 General Conference is really going to be something special!

Also, as these various church representatives spoke of the other plans that are being made for our very own 100th anniversary, such as the auction and craft sale, Communion with Brethren from all over the United States (and perhaps other countries, too!), special luncheons for the Crusaders, World Relief, Missions, and the Woman's Missionary Society, I made plans to attend as many of the meetings as I possibly could.

I liked the idea, too, that the morning inspirational hour on Wednesday through Friday will feature three Brethren pastors speaking on our Conference theme, "Rekindling the Gift of God" (II Tim. 1:6, 7), and that evening worship on Tuesday through Thursday will include a drama and two Brethren pastors looking at The Brethren Church from the angles of "Retrospect," "Introspect," and "Prospect." Doesn't that sound intriguing?

In fact, Diary, from the "Opening Celebration" on Monday night, August 8, through the "Extra Special Sunday," August 14, when the worship service, under the direction of our Missionary Board, will be broadcast and possibly televised, every minute of the week promises to be filled with blessing and thanksgiving. I really hope that throughout the Brotherhood our members are planning to come and take advantage of this rare opportunity to worship God together. After all, Diary, this only happens every hundred years!

Peggy

Peggy Beekley, chairman of the Conference Publicity Committee, lives in Sarasota, Fla. Her husband, Chaplain Eugene Beekley, is this year's moderator-elect of General Conference.

The "Centennial Celebration" of The Brethren Church

The 95th General Conference of The Brethren Church promises to be a memorable occasion, as Brethren come together to celebrate the 100th anniversary of our denomination. A variety of special events are planned for this "Centennial Celebration" in addition to the usual activities of any Brethren General Conference.

Because of the special celebration, this year's conference will be a day and a half longer than those of the past few years. Sessions will begin on Monday evening, August 8, and continue through Sunday morning, August 14. Main sessions will be held as usual in the John C. Myers Convocation Center on the Ashland College campus, except for the Sunday morning worship service, which will be

held in the college Memorial Chapel.

The theme for this year's Conference is "Rekindling the Gift of God." Theme verses are II Timothy 1:6 and 7.

On this and the following pages are a preview of what is planned for all who attend this year's "Centennial Celebration" Conference. The first few pages give a schedule of each day's events and a description of highlights for the day. Then comes information about the BYC Convention, auxiliary sessions, and General Conference business.

Look over this information and see what is planned for this year's General Conference. Then plan to be in Ashland in August for all or part of our Brethren "Centennial Celebration."

Monday

6:00 p.m.—"Opening Celebration."

7:00 p.m.—Opening Worship.

8:30 p.m.—"A Time of Gathering."

"Opening Celebration"

A parade of banners and churches, greetings from both the General Conference and the BYC Convention moderators, and an appearance by Henry R. Holsinger are planned for the gala "Opening Celebration" of the 95th General Conference of the Brethren Church.

Charles Beekley, Director of Christian Education for The Brethren Church, will be master of ceremonies for the celebration, which will begin at six o'clock on Monday evening, August 8. Special music for the occasion will be presented by "Gabriel," an orchestral ensemble from the Ashland Park Street Brethren Church.

Brethren congregations are encouraged to bring a banner for the parade. They may bring their 1976 banners or make a new one. Banners are to be made of cloth, no larger than three by five feet, and mounted along the three-foot side on a six-foot pole one inch in diameter.

Opening Worship

Dr. Bruce Thielemann, Dean of the Chapel of Grove City College, will be the keynote speaker at the 1983 General Conference. He will speak at the opening worship service



scheduled for seven o'clock Monday evening.

Dr. Thielemann has served as Dean of the Chapel at Grove City College (Grove City, Pa.) since 1974. In this position he serves as preacher, teacher, and counselor to the college community. He is also

able to engage in a wide-ranging speaking ministry and is in great demand as a speaker—traveling over 50,000 miles each year for this purpose.

Born in Pittsburgh, Pa., in 1933, Mr. Thielemann earned a bachelor of arts degree at Westminster College in New Wellington, Pa., and a bachelor of divinity degree from Pittsburgh-Xenia Theological Seminary. From 1959 to 1968 he served as pastor of the First Presbyterian Church of McKeesport, Pa. In December of 1968 he accepted a call to pastor the Glendale Presbyterian Church, Glendale, Calif. During his six years there, he was especially noted for his work with youth. Sixty-four young men entered seminary under his guidance during this pastorate.

"A Time of Gathering"

See under Tuesday's activities on next page.

Tuesday

- 8:15 a.m.—Conference Choir rehearsal.
- 9:30 a.m.—“Songfest” (congregational singing).
- 10:00 a.m.—Moderator’s Address and Opening Business Session.
- 12:00 noon—Crusader Review Luncheon.
- 1:30 p.m.—Auxiliary Meetings—WMS, Laymen, and Ministerial Association.
- 3:00 p.m.—Business Session.
- 5:30 p.m.—Crusader Alumni Dinner.
- 7:00 p.m.—Evening Worship.
- 8:30 p.m.—“A Time of Gathering.”

Moderator’s Address

Dr. Donald Rinehart, this year’s General Conference moderator, will present his moderator’s address at ten o’clock Tuesday morning. He will also preside over the daily business sessions throughout Conference week.



Dr. Rinehart is Dean of the School of Arts and Humanities at Ashland College and also Professor of Religion at AC. He holds degrees from both Ashland College (B.S. in education) and Ashland Theological Seminary (master of divinity and doctor of ministry), as well as a master of education degree from the University of Arizona.

Before joining the college faculty in 1969, he served from 1965-1969 as pastor of the Smithville, Ohio, Brethren Church.

Dr. Rinehart and his wife, Jan (Klingensmith), have three children, the oldest a junior at Ashland College.

Conference Choir

Brethren are invited to join in sharing the gift of music and in singing praises to the Lord by participating in the All-Conference Choir.

This year’s choir will be directed by Charlene (Mrs. Donald) Rowser from New Lebanon, Ohio, and will sing in the Wednesday and Thursday evening worship services. Rehearsals will be held from 8:30 to 9:30

Tuesday and Wednesday mornings in the Convocation Center.

The choir will sing “Brethren We Have Met to Worship” (by William Moore, arranged by Norman Johnson) and “First Song of Isaiah” (by Jack Noble White). Music will be available Tuesday morning at the first rehearsal.

Evening Worship

“Retrospect,” a look at our past, will be the theme of the worship service planned for Tuesday evening of Conference. A Brethren historical drama, written and directed by Rev. Bradley Weidenhamer, Ashland Theological Seminary librarian, will be presented during the service.

The drama will highlight events after 1850 that led to the division of the church in 1882 and the establishment of The Brethren Church in 1883. Eight scenes will be presented, with Elder P.J. Brown, a Progressive Brethren leader, providing a prologue to each scene. Rev. Keith Hensley, church-planting pastor in Conover, N.C., will play the part of P.J. Brown. Elder Henry R. Holsinger will also appear in the drama, played by none other than Dr. Charles Munson. Among the eight scenes will be an 1851 worship service, Annual Meeting in 1877, the Holsinger trial in Berlin, Pa., and the Brethren Convention of 1883.

Tuesday evening will also be “Dress-Up Night.” Those wanting to wear “Centennial” style clothing are encouraged to do so.

“A Time of Gathering”

Beginning on Monday evening and continuing nightly throughout the week, Conference attendees will have the opportunity to participate in “A Time of Gathering” following the evening worship services. During this time they can enjoy light entertainment by the Summer Crusaders, fellowship with others, and refreshments in the Convocation Center cafeteria.

“A Time of Gathering” will provide the Brethren an opportunity to be together in an informal setting as one big family, rather than their going off in small groups to various eating places in town.

Conference Offering

An offering will be received nightly during the week to help defray Conference costs. Congregations may wish to bring a special offering. Individuals who contribute \$25 or more prior to Conference will be recognized as Centennial Conference sponsors. A Sunday morning offering will be received for missions.

Wednesday

- 8:15 a.m.—Conference Choir rehearsal.
- 9:30 a.m.—Inspirational Hour.
- 10:15 a.m.—Board and Auxiliary Visions.
Missionary Board (Home Missions), Retirement Board, Benevolent Board, Brethren Publishing Co., and National Woman's Missionary Society.
- 12:00 noon—World Relief Luncheon
- 1:30 p.m.—Auxiliary Meetings.
- 3:00 p.m.—Business Session.
- 7:00 p.m.—Evening Worship.
- 8:30 p.m.—"A Time of Gathering."

Inspirational Hour

Rev. Clarence A. Stogsdill, pastor of the Tucson, Ariz., First Brethren Church, will be the speaker during the inspirational hour Wednesday morning.

Rev. Stogsdill is completing his 20th year as pastor of the Tucson congregation and his 35th year as an ordained Brethren elder. In addition to the Tucson church, he has pastored the Gretna, Canton Trinity, Johnstown Third, and Milledgeville First Brethren churches. He also served as National Brethren Youth Director from 1953 to 1956. In 1963 he was General Conference moderator.

Visions Presentations

In this year when Brethren are looking back over 100 years of history as a church, Brethren denominational boards and auxiliaries are also taking a look at what lies ahead. Each of these boards and auxiliaries will share its forward-looking plans, goals, and dreams with delegates and guests in

"Visions Presentations" at Conference.

These presentations will be made Wednesday, Thursday, and Friday mornings beginning at 10:15, with four different ministries sharing their "visions" each day. For these sessions, Conference will be divided into four groups in four corners of the meeting room. Each board or auxiliary will have each group for a 20-minute session. Half of this time will be used by the board or auxiliary to make a verbal and visual presentation of its "vision." The remaining time will be used for questions and responses from the group.

World Relief Luncheon

"Share a Lunch—Meet a Bunch" will be the theme of the free World Relief lunch scheduled for Wednesday noon of Conference week. Menu for the sack lunch, to be eaten in the main Conference meeting room, will include a variety of sandwiches, celery and carrot sticks, fruit, and beverage.

A short film, *Facts Have Faces*, will be shown. Donations will be accepted for World Relief.

Evening Worship

Rev. James Rowsey, pastor of the Smithville, Ohio, Brethren Church, will give the message during the worship service on Wednesday evening. His theme will be "Introspect"—a look at the present of The Brethren Church.

Rev. Rowsey began serving the Smithville Brethren Church in June. He came to Smithville from the St. James, Md., Brethren Church, where he served for seven years. He has also pastored the Fairhaven (now disbanded), Ashland Garber, and Milledgeville First Brethren churches, as well as an earlier three-year pastorate at Saint James.

Thursday

- 8:15 a.m.—Discussion of the proposed "Centennial Statement."
- 9:30 a.m.—Inspirational Hour.
- 10:15 a.m.—Board and Auxiliary Visions.
World Relief Board, Ashland Theological Seminary, Board of Christian Education, and National Laymen's Organization.
- 12:00 noon—Missions Luncheon.
- 1:30 p.m.—Auxiliary Meetings.
- 3:00 p.m.—Business Session.
- 7:00 p.m.—Evening Worship.
- 8:30 p.m.—"A Time of Gathering."

Inspirational Hour

The inspirational speaker for Thursday morning will be Rev. John Brownsberger, pastor of the Louisville, Ohio, First Brethren Church.

Rev. Brownsberger began serving the Louisville First Church in 1979, following a seven-year pastorate at the Hillcrest Brethren Church in Dayton, Ohio. He was the first pastor of the Winding Waters Brethren Church in Elkhart, Ind., which he served from 1964 to 1972.

Note: The "Centennial Statement," to be discussed Thursday morning, appeared in last month's EVANGELIST, pages 12-15.

(Thursday's highlights continued on next page.)

Thursday continued

Missions Luncheon

Maria Miranda, co-worker with her husband, Juan Carlos, in the Brethren Hispanic ministry in California and Mexico, will be the speaker at the Missions Luncheon planned for noon on Thursday. In addition to working with her husband, Mrs. Miranda has her own radio program, "For You My Dear Lady," in which she shares Christian advice for Hispanic women. The Spanish program is carried on more than 30 radio stations.

Rev. Arden Gilmer will be the emcee for the luncheon, which will be held in the Ashland College Redwood Dining Hall. Music will be provided by a male quartet from Park

Street Brethren Church. Tickets for the luncheon will be \$5.00.

Evening Worship

Dr. Richard Allison, Director of Doctoral Studies and Associate Professor of Christian Education at Ashland Theological Seminary, will speak at the Thursday evening worship service. He will take a look at the future of The Brethren Church as he deals with the topic "Prospect."

Dr. Allison joined the seminary staff full-time in 1976, following a very successful ministry at the Jefferson, Ind., Brethren Church, where he was the founding pastor. He has also pastored the North Georgetown, Wayne Heights, and Goshen First Brethren churches.

Friday

8:15 a.m.—General Conference Committee Meetings.

9:30 a.m.—Inspirational Hour.

10:15 a.m.—Board and Auxiliary Visions. World Missions, Ashland College, Pastoral Ministries, and National Brethren Youth Crusaders.

12:00 noon—WMS Luncheon.

1:30 p.m.—Auxiliary Meetings.

3:00 p.m.—Free time.

7:00 p.m.—Communion Service.

Inspirational Hour

Speaker for the inspirational hour on Friday morning will be Rev. Michael Gleason, pastor of the Pleasant View Brethren Church, Vandergrift, Pa.

Following graduation from Ashland Theological Seminary in 1978, Rev. Gleason

became Minister of Christian Education and Family Life at the Winding Waters Brethren Church, Elkhart, Ind. He served in this position two years before becoming pastor of the Pleasant View congregation in 1980.

Communion Service

A Three-Fold Communion Service is planned for seven o'clock Friday evening. Leading the service will be Rev. Mark Baker, pastor of the Carmel, Ind., Brethren Church.

A 1980 graduate of Ashland Theological Seminary, Rev. Baker went to Carmel shortly after graduation as church-planter in a new home mission work. Under his leadership a congregation of about 20 members has been established with an average attendance of 30. In March ten acres of land were purchased as a future building site.

Rev. Baker has past experience leading Communion services for both the BYC Convention and General Conference.

"Super Saturday"

8:30 a.m.—One-Mile Fun Run.

9:00 a.m.—5K Road Race.

11:00 a.m.—Centennial Heritage Auction.

1:00 p.m.—Recreation.

4:30 p.m.—Picnic.

7:00 p.m.—Old Fashioned Hymn Sing.

9:00 p.m.—"A Time of Gathering."

Saturday's Activities

A super fun-day is planned for Saturday of Conference week, with a variety of enjoyable activities planned for the day. Dr. Jack Oxen-

rider, pastor of the Jefferson Brethren Church, and Mr. Charles Beekley, Director of Christian Education for The Brethren Church, are coordinators for the occasion.

The day will get underway at 8:30 a.m. with a **One-Mile Fun Run**. More serious runners can wait until nine o'clock and take part in the **Brethren Progressive Movement Centennial Five-Kilometer Road Race**. This will be a timed race, with awards to be presented to the first and second male and female finishers as well as to the top three finishers in each age group.

Pre-registration cost for either the fun run

(continued on next page)

“Super Saturday” cont.

or the race is \$3.00, or \$5.00 for those wanting a T-shirt. Registration on race day will be \$4.00, plus \$2.00 for a T-shirt if still available. Sponsors of the races, in addition to The Brethren Church, are The National Latex Products Co. of Ashland, and Ashland College. Proceeds from the event will go to Ashland College for scholarships.

The next scheduled event of the day will be the **Centennial Heritage Auction**, which will begin at 11:00 a.m. and continue to about 4:00 p.m. This will be a sale of antiques, quilts, furniture, and collectibles contributed by Brethren people. Proceeds from the auction will benefit seven projects of Brethren Church ministries. A number of items have been committed for this auction, but more are needed if it is to be successful in providing needed funds for special Brethren projects. Both churches and individuals are encouraged to take a look around to see if there are items of value that could be donated for this auction.

Those who have spent all their money during the first two hours of the auction (or who didn't have any to begin with) can participate in recreation beginning at 1:00 p.m. Among

the events being planned by Rev. Tim Garner and his assistants are “Long, Long, Long Jump, Filler Up” (you may get a little wet), “Crazy Volleyball” (a towel and more than one ball make this one interesting), softball—“Oldtimers (over 35!) vs. “Youthful” (35 and under), volleyball—“Progressive men” vs. “determined Progressive women,” and flag football—“East All-Stars” (Ohio, Pa., Southeast, Fla.) vs. “West All-Stars” (everybody else). Prestigious awards (great thought but little expense) are being designed for each event, and the recreation is open to all ages.

A picnic is planned for 4:30 p.m., then an **Old Fashioned Hymn Sing** at 7:00 p.m. How long has it been since you've shared in a hymn sing or singspiration—a time spent singing hymns and gospel songs and listening to special music? This Old Fashioned Hymn Sing will give you just such an opportunity. You'll have a chance to choose some of your favorite hymns under the leadership of several different song leaders. And you'll also hear special music from the Ambassador Quartets, groups from various districts, and a soloist or two. Plan to share in this special music event.

Following the hymn sing, this full day of activity, like other days throughout the week, will conclude with “**A Time of Gathering.**”

“Extra Special Sunday”

9:15 a.m.—Sunday School. Classes for all ages.

10:30 a.m.—Worship.

Worship Service



Dr. Lester P. Westlund, representative at large of the Department of Overseas Missions of the Evangelical Free Church of America, will present the message during the Sunday morning worship service of Conference.

The service is being coordinated by the Missionary Board of The Brethren Church. It will include special music by a BYC Convention youth choir and a prelude and postlude by

Rev. and Mrs. W. St. Clair Benshoff playing the organ and piano.

Dr. Westlund served for 22 years as Executive Director of Overseas Missions for the Evangelical Free Church before retiring from that position in September 1980. Five of the Evangelical Free Church's eleven mission fields were started under his leadership, and the number of missionaries from the church almost doubled. Dr. Westlund traveled some 1.5 million miles on behalf of Free Church missions. He also served for a time as president of the Evangelical Foreign Missions Association, the overseas commission of the National Association of Evangelicals. According to Rev. Virgil Ingraham, Dr. Westlund is a capable Bible teacher and conference speaker, with a good sense of humor.

Mr. Thomas L. Stoffer, president of the Missionary Board, will preside over the worship service. An offering will be taken for the work of Brethren missions.

Sunday School

The Conference will provide teachers for adults, and the BYC Convention will arrange classes for youth. Children will meet with the classes at Park Street Brethren Church.

BYC Convention

Messages by Phil Bender and concerts by the Christian music groups TRUTH and GLAD will highlight the 1983 BYC Convention. Phil will speak on Thursday and Friday mornings and Friday night (see accompanying article). TRUTH will sing on Tuesday evening and GLAD on Saturday evening.

Other special events scheduled for the week include two "Superfellowships," a hoedown, special recreation on Wednesday and Thurs-

TRUTH



day afternoons, workshops on contemporary issues of concern to young people, "BYC Showcase," and a campfire service.

The "BYC Showcase" will provide youth an opportunity to share their gifts and talents with one another, and any person or group



GLAD

with a Christian-oriented talent or gift is invited to participate. It will not be a competition, but a sharing of talents.

Youth will also participate with the adults in a number of sessions, including evening worship services, an All-Conference Communion Service, and many of the "Super Saturday" events. And throughout the week an all-BYC choir will rehearse that will sing during the Sunday worship service.

Mike Funkhouser, an Ashland College sophomore from Sarasota, Fla., will moderate the BYC Convention. Mike will preside over the daily business meetings of the BYC Convention, scheduled from one to three o'clock Tuesday through Friday afternoons.



Inspirational Speaker



The inspirational speaker for the 1983 Brethren Youth Convention will be Phil Bender. Phil is a Campus Life Coordinator for Youth For Christ in Elkhart, Indiana.

Over the past 12 years Phil has been active in youth ministry and a music

ministry in high school camps and retreats throughout the Midwest. He also traveled with several summer mission teams in parts of Central and South America. For two years, he served as Bible study leader and music coordinator for a church youth group of 200 in southern California.

Phil is a graduate of Taylor University and attended Grace Seminary in Winona Lake, Indiana. He and his wife, Patty, have a son, born in March of this year. They live in Napanee, Indiana.

Phil will bring inspirational messages on Thursday and Friday mornings to the BYC Convention. He will also speak to the youth at a campfire following the All-Conference Communion Friday night. At the campfire the young men and women of The Brethren Church will be challenged to renew their commitment to serve the cause of Christ.

Children's Sessions

The Board of Christian Education will be sponsoring the children's program planned for the 1983 General Conference. A study developed by Jeff and Erica Weidenhamer based on the theme, "Jesus—His Kingdom in Our World," will be explored by the children during Conference week.

Half-day sessions are planned for Tuesday, August 9, through Friday, August 12, running from 8:00 a.m. until 12:00 noon. The cost will be \$6.00 per child, payable at the door.

Jeff and Erica Weidenhamer plan to recruit workers for the children's program from throughout the denomination. Letters have gone out to several individuals or churches seeking volunteers. Those who respond affirmatively will receive more information from the Weidenhamers.

Auxiliary Sessions

National WMS

Woman's Missionary Sessions at General Conference will center on a theme depicted by an acrostic puzzle built on the word REKINDLE. Mrs. Donna Stoffer from the Trinity Brethren Church, Canton, Ohio, will lead the daily inspirational time. She will focus on key words from I Timothy 1:6, 7—rekindle, power, love, and discipline.

Throughout the week the following special services will be held: Tuesday, President Pauline Benshoff's Challenge; Wednesday, Memorial Service; Thursday, Thank Offering; Friday, Fellowship Luncheon and Project Ingathering. In addition, each day a different woman from the Sister's Society of Christian Endeavor will bring greetings to the women.

Friday will be the highlight of the week, centering on the WMS Luncheon. This luncheon, open to all women attending Conference, will be held at the Christ United Methodist Church. The Project Ingathering received at the luncheon will culminate a two-year endeavor to establish a Revolving Building Fund for churches in Mexico.

Women will also have an opportunity to quilt at this year's Conference. Mrs. Ellen Clough will be supervising the work on two quilts that will be auctioned off during the Centennial Heritage Auction on Saturday.

Auxiliaries will meet daily, Tuesday through Friday, from 1:30 p.m. to 2:45 p.m.

Ministerial Association

Brethren pastors and elders will continue their consideration of the ordination of women (begun at Pastors' Conference in April) during Ministerial Association sessions at General Conference. Dr. Jack Oxenrider, Mr. Dave Kerner, Rev. Terry Lodico, and Rev. Archie Nevins will present papers (two for, two against) on this subject during the Thursday and Friday afternoon sessions.

A presentation on "Income Taxes for Clergymen" will be given during part of the Wednesday session. Rich Ullery, a CPA from Crowe Chizek and Co., Elkhart, Ind., will be making this presentation.

The opening session Tuesday and part of the Wednesday session will be a time for association business, reports, and memorials.

National Laymen

The emphasis will be on business during the National Laymen's Organization sessions at General Conference. President James Payne will moderate the daily meetings in the Ashland College Memorial Chapel basement ("The Salt Cellar").

Committee selection and constitution revision are planned for the Tuesday afternoon session. Wednesday afternoon's program will include a memorial service and projects ingathering. Election of officers and a continuation of projects ingathering are scheduled for Thursday. And Friday will be a time for committee reports, adoption of projects and goals for the coming year, and installation of officers.

Conference Business

During the 1982 General Conference a motion was passed "that the Executive Committee of Conference be assigned the responsibility of informing the local Brethren churches concerning major issues to be brought on the Conference floor at least 2 months before Conference." Formal notice of the major items to be included in the 1983 General Conference business sessions was given to Brethren churches in the June 1 issue of Leadership Letter, which was sent to all pastors and moderators of Brethren congregations. But in order to make this information more fully available to Brethren people, it is also being included here.

1. The General Conference Executive Committee (GCEC) will recommend that the 1984 apportionment remain at \$5.75 per church growth index point and that the 1984 General Conference delegate fee remain at \$15.00 per delegate (\$10 for Conference operations and \$5 for delegate travel subsidy). The 1984 budgets are in preparation and will be based upon the anticipated income from these figures.

2. The GCEC will also bring a recommendation for the election of Conference officers for one three-year term. The rationale behind this recommendation is that the present one-year terms assure no continuity for the Executive Committee. Election to rotating three-year terms will mean that six of the nine members of the GCEC will have had at least one year of experience. The GCEC feels adoption of this recommendation is important in light of the high level of responsibility the committee now shoulders.
3. The Statement of Faith Task Force has prepared a Centennial Statement for General Conference consideration. The full statement appears in the June EVANGELIST. Pastors are urged to lead their congregations in a discussion of the statement prior to Conference.

The action that prompted preparation of this document was taken in 1981: "That a formal and thorough statement of the beliefs and practices of the Brethren Church be developed

(continued on next page)

Conference Business cont.

for adoption and dissemination at the 1983 General Conference. By way of explanation, this is not intended to be a creed but rather a declaration of the articles of our faith."

The GCEC will recommend that General Conference accept the Centennial Statement as a testimony of our faith and life as Brethren today. This recommendation will be presented in the Thursday afternoon business session.

4. A resolution on nuclear arms was presented to the 1982 Conference. After lengthy discussion, the Conference acted "to refer the resolution to the Social Concerns Committee for further consideration during the coming year."

Following publication of an article in the March EVANGELIST by a member of the committee and a call for recommendations from across the brotherhood, the committee has prepared an alternative resolution for consideration. This resolution will be an item of business Wednesday afternoon.

1983 Peace Resolution

Be it resolved that this 95th General Conference of The Brethren Church, meeting in Ashland, Ohio, August 8-14, 1983, reaffirm the commitment our Brethren Church has had since its beginning to oppose violence and war. The Scriptures and the life of Jesus are the basis for our belief. (Matt. 5:9; Luke 19:42; John 14:27; Rom. 12:14-21; Phil. 2:5)

We live in a time when war has taken on a new dimension. The early Brethren opposed taking up arms against the enemy and refused to pay for those who did. Our nation now prepares to "take up nuclear arms" against today's enemies—our opposition remains the same.

We can never condone evil, yet Jesus commands us to love our enemies, no matter how evil they are. (Matt. 5:44) We cannot truly love our enemies and yet be willing to annihilate them. In a nuclear war not only our enemies would die but also Christians in those nations who are our brothers and sisters in Christ.

As citizens of this country we are privileged to share in the responsibility for its policies. Nuclear weapons pose a genuine threat to the continuation of life on this planet which God has created and for which He has ordered us to care. Those who would destroy the earth risk the judgment of God. (Rev. 11:18)

We remember the call of Jesus to respond in love. In love, we must build relationships with those we now see as enemies. In love, we must feed the hungry, clothe the naked and free the captives of our world, and not build ever more deadly instruments of destruction. In love, let us pray for the leaders of the world, that they may see clearly the paths toward peace.

Be it also resolved that The Brethren Church take an active part in educating itself about other nations and other peoples, even those who threaten us. Then we might learn to respect each other and abandon the fears brought about by stereotypes. With today's technology we are drawn together around the world until we simply live in a Global Village. Let us ask God to teach us how to love the enemies in our village.

Be it further resolved that we reflect on the following questions: What is our witness? Do we believe force is more powerful than the love of Jesus?

Election of officers

The General Conference Nominating Committee has prepared the following slate of nominees for 1983-84 Conference offices:

Moderator-Elect:

Arden E. Gilmer, pastor, Park Street Brethren Church, Ashland, Ohio; presently General Conference Statutory Agent.

John D. Rowsey, self-employed; member, Garber Brethren Church, Ashland, Ohio; formerly General Conference Statutory Agent.

Secretary:

Fred D. Horn, Sr., retired elementary principal; member, Ardmore Brethren Church, South Bend, Ind.; presently General Conference Secretary.

Sherry Van Duyn, homemaker; member, Brighton Chapel Brethren Church, Brighton, Ind.; currently National WMS Financial Secretary.

Assistant Secretary:

Holly Finks, registered nurse; member, Park Street Brethren Church, Ashland, Ohio.

Grace Grumbling, homemaker; member, Johnstown, Pa., Third Brethren Church; presently General Conference Assistant Secretary.

Kay Winfield, instructor, Ashland College; member, Park Street Brethren Church, Ashland, Ohio; formerly a member of General Conference Publicity Committee.

Treasurer:

Rodger Geaslen, retired typesetter; member, Hagerstown, Md., First Brethren Church; currently General Conference Treasurer.

James Rowsey, pastor, Smithville, Ohio, Brethren Church; presently a member of the Brethren Publishing Co. board.

Assistant Treasurer:

James F. Black, manager, The Carpenter's Shop; member, Park Street Brethren Church, Ashland, Ohio; presently General Conference Assistant Treasurer.

Betty Deardurff, homemaker; member, Gretna Brethren Church, Bellefontaine, Ohio; Ohio District Secretary.

James Miller, Jr., associate pastor, Park Street Brethren Church, Ashland, Ohio; presently secretary, Ohio District Mission Board.

Statistician:

James Hollinger, surgeon; member, Jefferson Brethren Church, Goshen, Ind.; currently General Conference Statistician and 1983-84 Indiana District Moderator.

Kenneth Sullivan, pastor, Trinity Brethren Church, Canton, Ohio; presently a member of the national Board of Christian Education.

Statutory Agent:

John Shultz, professor, Ashland Theological Seminary; member, Park Street Brethren Church, Ashland, Ohio; currently a member of the Brethren Publishing Co. board.

Julie Schiefer, administrative secretary, Board of Christian Education; member, Park Street Brethren Church, Ashland, Ohio.

Smoky Row Brethren dedicate initial church building

Columbus, Ohio — Brethren from seven other Ohio Brethren churches joined the members and friends of the Smoky Row Brethren Church for the dedication of their first church building Sunday afternoon, June 5. Attendance for the dedication was approximately 140.

The new church building is located on a four-acre site on Smoky Row Road in Worthington, Ohio, just outside the Columbus city limits (on the northwest side). The congregation was formerly known as the Columbus Brethren Bible Fellowship.

Dr. Dale Stoffer, pastor of the congregation, led the service of dedication, and Rev. James R. Black, Director of Home Missions and Evangelism for The Brethren Church, presented the message. Mr. Robert Hammersmith, a member of the congregation, read Scripture, and Rev. Richard Winfield, chairman of the Ohio District Mission Board, offered the prayer of dedication. Mr. William Fisher of the Smoky Row congregation presented special music.

The new wood-frame and stucco church building contains approximately 3,500 square feet. The worship area measures 32 by 49 feet and seats approximately 150. Four classrooms at the back of the worship area open up to provide seating for an additional 80 worshipers. A pastor's study, nursery, narthex, restrooms, mechanical room, and kitchen area off one of the classrooms are also included in the building.

Cost of construction and materials for the building was approximately \$130,000. In addition much labor was donated. A total of 59 men and women from other Ohio Brethren churches helped with the



Above, exterior view of the new building showing the outside of the sanctuary at the right and the main entrance at the left. At right, interior view looking from the sanctuary into the classrooms and showing some of the people who attended the dedication.



construction, as well as 20 to 30 from the Smoky Row congregation. Some of the building materials were also donated or provided at a reduced price by Brethren people. According to Pastor Stoffer, "This building stands as a testimony of what God's people can do when they unite as brothers and sisters in a common cause for Christ and caring concern for His people."

The first service of the Columbus Brethren Bible Fellowship was held September 21, 1980, in the Stoffer's townhouse. On November 30, 1980, services were moved to a Weight Watchers' facil-

ity nearby, then to Commodore Perry Middle School on August 1, 1982. The four-acre site of the new building was purchased on October 16, 1982. The congregation (renamed the Smoky Row Brethren Church) held its first worship service in the new building on Easter Sunday, April 3, 1983. Worship service attendance is currently averaging 44 per Sunday.

The Smoky Row Brethren Church is a home mission church jointly supported by the Ohio District Mission Board and the national Missionary Board of The Brethren Church.

Gregg Moser ordained May 29 at Winding Waters Church

Elkhart, Ind. — Gregg A. Moser was ordained an elder in The Brethren Church and Diane K. Moser was consecrated as the wife of an elder on Sunday afternoon, May 29. The service of ordination and consecration was held at the Winding Waters Brethren Church in Elkhart.

Dr. Fred Finks, Vice President of Ashland Theological Seminary and former pastor of the Winding Waters Church, presented the ordination message. Other elders participating in the service included Rev. Leroy Solomon, senior pastor at Winding Waters; Rev. Robert Mitchell, associate pastor; Rev. Michael Gleason, pastor of the Pleasant View (Vandergrift, Pa.) Brethren Church; Rev. Herbert Gilmer, pastor of the Ashland Garber Brethren Church; and Rev. Alvin Shiflett, senior pastor of the Nappanee First Brethren Church.

Mr. Rick Ullrey, chairman of

the Winding Waters Church, read the action of the church calling for Mr. Moser's ordination. Gene and Jackie Clark presented special music, and Mrs. Elvera Byrket played the prelude and postlude.

Gregg Moser was born in Ligonier, Ind., on February 2, 1946. He is the son of Pauline Moser and the late George Moser.

Shortly after graduation from Ligonier High School in 1964, he joined the Air Force, in which he served for 4½ years. During this time he served for one year as in-



The Gregg Moser Family

terim pastor of the Burford, Texas, Baptist Church and also attended the Air Force's inventory management school for three years.

On June 12, 1970, Gregg married Diane K. Pressler, also of Elkhart, Ind. Following their marriage, they moved to Elkhart, where Gregg worked for twelve years as manager of an automobile parts store.

During this time three children were born to the Mosers—Tony in December 1971, Ingrid in January 1973, and Benjamin in November 1974.

In 1980 Gregg resigned his position from the auto-parts store, and he and his family moved to Ashland. That fall Gregg entered Ashland Theological Seminary.

During his three years at ATS, Gregg served for one year as student pastor of the Columbus, Ohio, First Brethren Church, and for one and one-half years as associate pastor of the Ashland Garber Brethren Church. On April 1, 1983, he became pastor of the Derby, Kans., Brethren Church.

Gregg received a bachelor of science equivalency degree from Ashland College in 1982. And on May 28 of this year he received a master of divinity degree from Ashland Theological Seminary.

Rita Golby honored at Johnstown Third

Johnstown, Pa. — Sunday, May 22, was observed as a day of appreciation for Rita Golby at the Third Brethren Church of Johnstown. The congregation set aside this day to express gratitude to Mrs. Golby for her 58 years of loyal service as volunteer pianist and organist for the church.

Mrs. Golby did not know that she was to be honored until midway through the worship service, when Pastor Duane Dickson called for distribution of printed announcements of the occasion. Mrs. Golby, who was playing the organ, maintained her usual good composure and finished the service.

At a dinner following the service, Mrs. Golby was honored with a program of testimonials, including congratulations by letter from some of her former pastors. She also received an engraved plaque, donated by Barb and Ron Rudge, and a cash gift from the congregation. Many of Rita's relatives were present for the occasion, includ-

ing her sister, Louella, from California.

In addition to her many years of service as pianist and organist, Mrs. Golby is currently president of the local Woman's Missionary Society and an outstanding example of dedication to the church. Her late husband, John, was a former president of the National Laymen's Organization.

—reported by Floyd Benshoff



Mrs. Rita Golby

Rev. Alvin Shifflett selected ATS Alumnus of the Year

Ashland, Ohio — Rev. Alvin Shifflett, pastor of the First Brethren Church of Nappanee, Ind., was chosen the 1983 Alumnus of the Year by the alumni association of Ashland Theological Seminary. Rev. Shifflett was honored at the annual alumni banquet, held in Ashland on April 25.

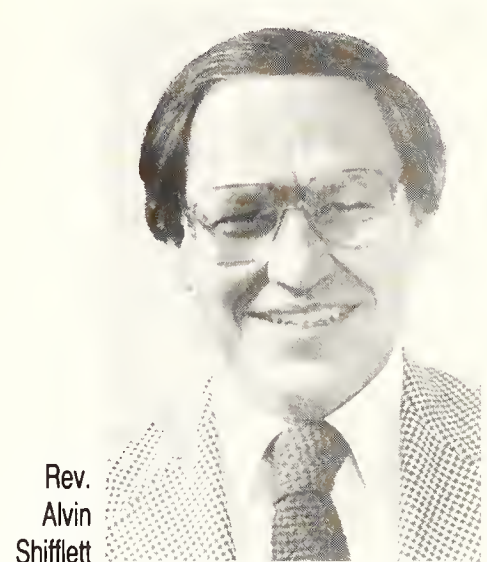
Rev. Shifflett, who is a contributing editor to the *EVANGELIST* with his monthly column, "The Salt Shaker," received a bachelor of divinity degree from Ashland Theological Seminary in 1965. That same year he became pastor of the Second Brethren Church of Johnstown, Pa., where he served until 1967. He then became pastor of the Stockton, Calif., Brethren Church, where he served for six years. He began serving the Nappanee First Brethren Church in 1973.

During his years of pastoral ministry, Rev. Shifflett has served The Brethren Church in many other ways as well. While in

California he served as moderator of the Northern California District. Since moving to Indiana, he has been moderator twice, including the conference year that just ended. He is currently president of the National Ministerial Association and secretary-treasurer of the Indiana District Ministerial and Congregational Relations Board.

In addition to his regular "Salt Shaker" column and a number of feature articles in the *EVANGELIST*, Rev. Shifflett has had articles printed in a number of other publications, including an article in *Christianity Today* in 1979. His syndicated weekly column, also called "The Salt Shaker," appeared in a number of Indiana newspapers from 1978 to 1981. In addition, he is the author of one book, *Blue Jeans Theology of James*, published by Standard Publishing Company, which has sold 10,000 copies and is still in print.

A few of his community ac-



Rev.
Alvin
Shifflett

tivities include membership in the Rotary Club (former president, bulletin editor for the past five years), and involvement in the local ministerial association (in which he has held every executive office).

Rev. Shifflett and his wife, Bunny, who is a registered nurse, have two children: Tony, who just completed his freshman year at Ashland College, and Carey, who will be a high school junior this fall.

Corrie ten Boom dies April 15 on ninety-first birthday

Orange, Calif.—Corrie ten Boom, internationally-known speaker and bestselling author who inspired millions around the world with her message of God's love and forgiveness, died peacefully April 15 at her Placentia, California, home. It was her 91st birthday. Miss ten Boom's 18 books have sold over 7 million copies. Her most famous, *The Hiding Place*, was made into a popular motion picture in 1975 and translated into several languages.

Miss ten Boom and her devout Christian family became active in the Dutch underground movement during the German occupation of Holland in World War II. They were heavily involved in protecting Jews from the Nazis.

Tragically, their work came to an end when she and her family were betrayed and arrested. Miss ten Boom's beloved father and sister both died during their imprisonment. Miss ten Boom was confined to the infamous concentration camp at Ravensbruck for almost a year.

Upon her release from Ravensbruck, Miss ten Boom established a refuge for war victims in Holland. From this house she began her mission as a "tramp for the Lord." In the over 30 years since, Miss ten Boom traveled to more than 60 countries around the world, telling her story of triumph through the horrors of concentration camp.

—EP News Service

Cheyenne WMS sews for needs of others

Cheyenne, Wyo. — The Woman's Missionary Society of the Cheyenne Brethren Church seeks to sew for the needs of others at every opportunity. The women recently completed 54 smock aprons and four vests, which they presented to the Foster Grandparents organization.

The women are now busy quilting a quilt and making crafts to sell. The money received from these items will go to the church's building fund. The Cheyenne congregation broke ground May 1 for a new addition and major remodeling of the present church building (see page 21 of the June *EVANGELIST*).

—reported by Alice M. Tharp

Riverside student Lisa Hostetler places 5th in state two-mile run

Lost Creek, Ky. — She is a pretty, petite high school student who looks as if she'd be more at home in a home economics class than on a running track. But Lisa Hostetler not only runs, she placed fifth this spring in the state finals of the girls' two-mile run for Kentucky Class A schools.

Lisa, who will be a senior this fall at Riverside Christian Training School, is the daughter of Doran and Nancy Hostetler. Her father is administrator and principal of Riverside, and her mother is a teacher at the school.

In order to reach the state finals of the two-mile run, Lisa had to place in the top four in a regional meet and in the top two in the sectional. She won first place in both! She also reached the state finals in the one-mile run, but didn't place in this event at the state meet.

Making it to the state track

meet required a lot of hard work for Lisa. She has been running track since the sixth grade. During track season she ran from two to six miles every weekday, and sometimes on Saturdays. She is coached by her mother, who is the girls' track coach at Riverside.

Lisa says that she was excited to place fifth in the state meet, but a little disappointed not to finish at least one place higher. She ran neck and neck with the fourth-place runner much of the way, only to be beat out at the finish. Nevertheless, this was her best-ever time in the two-mile run.

Despite Lisa's hard work in training, her life is not all running. She is an A-average student at Riverside—top girl in her class. She was also a cheerleader during the past school year and played on the girls' basketball team. In addition, she sings with a group of young adults known as the "Gospel Lights," which presents special programs both locally and in churches in other states.

Lisa plans to continue running track during her senior year, and she has her eye set on winning the state championship in the two-mile run next spring!

Eleven Brethren receive degrees from Ashland Theological Seminary

Ashland, Ohio — Eleven Brethren students were among the 89 graduates to receive degrees from Ashland Theological Seminary at commencement exercises held in the Ashland College Memorial Chapel May 28. A capacity crowd estimated at 1,400 was present for the graduation program. The Rt. Rev. David M. Gitari, Bishop of the Diocese of Mt. Kenya East, Kenya, Africa, was the commencement speaker. Under Bishop Gitari's leadership, the Diocese of Mt. Kenya East grew from 19 parishes in 1975 to 40 parishes in 1983. A new congregation begins at least once a month, and an average of 8,000 people are baptized each year.

In addition to Bishop Gitari's diocesan responsibilities, he is chairman of the Theological Commission of the World Evangelical Fellowship and secretary of the Kenya Evangelical Fellowship in the Anglican Communion. In recognition of his outstanding Christian service and commitment to the cause of Christ, Bishop Gitari was presented an honorary doctor of divinity degree by Ashland Theological Seminary.

Other degrees conferred by the seminary included one doctor of ministry degree, 7 master of divinity degrees with major in pastoral psychology and counseling, 28 master of divinity degrees, 3 master of arts in Christian education degrees, 35 master of arts degrees with major in pastoral psychology and counseling, 15 master of arts degrees, and two associate in theology certificates.

The following are Brethren students who received degrees:

James R. Black, a member of the Ashland Park Street Brethren Church and Director of Home Missions and Evangelism for The Brethren Church, received a master of arts degree.

Alberta Holsinger, a member of the Ashland Park Street Brethren Church, received the master of arts in Christian education degree.

G. Emery Hurd, a member of the Ashland Park Street Brethren Church, received the master of arts degree with major in pastoral psychology and counseling and also the master of divinity degree, both with honors. Emery became assistant pastor of the New Lebanon

(continued on next page)



Lisa Hostetler on the run.

Milford First Brethren breaks ground for education and fellowship center

Milford, Ind. — The Milford First Brethren Church broke ground for an education and fellowship center on Sunday morning, June 5.

The new 100- by 60-foot building, to be located across the street from the church building, will house a multipurpose auditorium seating 150, five or six classrooms, a lounge that can be used as one or two additional classrooms, a pastor's study, a secretary's office, a kitchen, and showers and restrooms. It will be attached to an existing structure that is used as a gymnasium. The building will have brick exterior walls and a cement slab floor.

Construction by Miller and Sons Structures, Inc., the general contractor, began immediately. Plans call for the completion of the shell of the building by fall, at a cost of \$60,000.00. The church had approximately \$45,000 of this amount in hand at the time of the groundbreaking. The basic designer of the education and fellowship center was Mr. Glen Cripe, a member of the Warsaw, Ind., First



During the groundbreaking, those digging out the area marked by a cross were (1) Pastor Paul Tinkel; (2) Moderator Glen Bixler; (3) Keith Hunsberger, Ministry of Property chairman; (4) Francis Korenstra, contractor's representative; (5) Glen Cripe, who designed the building; (6) Precilla Myers, who sold the property to the church; (7) Dorothea Kerlin, Ministry of Fellowship representative; (8) Tracy Stump, Brethren Youth representative; (9) Robert Rassi, Ministry of Deacons chairman; and (10) Jerry Leiter, Ministry of Education chairman.

Brethren Church.

Prior to the groundbreaking service, a white cross had been chalked on the ground. Those who participated in the actual breaking of the ground dug out this cross, symbolizing the dedication of this new building to the procla-

mation and teaching of the gospel of Christ.

In addition to building an education and fellowship center, the Milford First Brethren Church is celebrating its centennial year in 1983. Rev. Paul Tinkel is pastor of the congregation.

Brethren ATS graduates

(continued from previous page)
Ohio, Brethren Church July 1.

David C. Kerner, a member of the Meadow Crest Brethren Church, Fort Wayne, Ind., received the master of divinity degree. David became associate pastor of the Goshen, Ind., First Brethren Church in July.

Gregg A. Moser, a member of the Winding Waters Brethren Church, Elkhart, Ind., received the master of divinity degree. He became pastor of the Derby, Kans., Brethren Church April 1.

Donald B. Peters, a member of the Waterbrook Brethren Church, Maurertown, Va., received a master of divinity degree.

Patricia Mae Pyne, a member of the Johnstown, Pa., Third Brethren Church, received a master of arts degree.

David S. Stombaugh, a member of the Bryan, Ohio, First Brethren Church, received a master of arts degree with major in pastoral psychology and counseling.

Valerie Thomas Stombaugh, a member of the Bryan, Ohio, First Brethren Church, received a master of arts degree with major in pastoral psychology and counseling (with honors). David and Valerie are seeking positions in a Christian counseling center.

Scott E. Turskey, a member of the Ashland Park Street Brethren Church, received a master of divinity degree with major in pastoral psychology and counseling.

Dennis J. Wilson, a member of the Ashland Park Street Brethren Church, received the master of divinity degree. He became pastor of the Hillcrest Brethren Church, Dayton, Ohio, in June.

Dillards welcome baby daughter; suffer hepatitis

Medellin, Colombia — Rev. and Mrs. Robert Dillard, Brethren missionaries to Colombia, welcomed a baby daughter into their home on June 8, 1983. Annie Jean weighed in at 7 lb, 14 oz. She was also welcomed by a sixteen-month-old brother, Lucas.

In addition to this good news from the Dillards comes word that both Bob and Juanita have been suffering with hepatitis. Bob was quite ill and lost a lot of weight. Juanita's case was milder, but was complicated by the birth of Annie Jean.

Brethren are urged to remember the Dillards with special prayer during this difficult time.

Counting the Cost is theme of Indiana District Conference

Shipshewana, Ind. — "Counting the Cost," from Luke 14:25-33, was the theme of the 96th Brethren Conference of Indiana held June 9-11. This theme, historically important to the Brethren, was chosen in recognition of the 100th anniversary of The Brethren Church and the 275th anniversary of the Brethren movement.

General Conference Moderator Donald Rinehart was the keynote speaker. He based his Thursday afternoon message on all of Luke 14, drawing a contrast between those in the chapter who merely watched Jesus and those who would follow Him. There is a difference between merely watching Jesus and being His follower, Rinehart declared. If we are going to follow Jesus, we must count the cost.

Rev. Kerry Scott gave a multimedia presentation of Brethren history on Thursday evening. Using photographs, drawings, illustrations, maps, and lists projected on three screens and accompanied by a prerecorded narration, he traced the Brethren movement from its beginnings in Europe, through its development in the United States, and to the establishment of The Brethren Church in 1883.

Following Rev. Scott's presentation, the District Board of Christian Education recognized **Mr. Owen Horn** as the **Senior Disciple** for 1983 in the Indiana District. Mr. Horn, 70, is a member of the Warsaw First Brethren Church, where, according to Pastor Ken Hunn, he is a "pillar of the congregation." He has held nearly every office in the church, was active with the young people, taught Sunday school, and led the Boys' Brotherhood. Mr. Horn was presented a plaque in recognition of this honor.

Reports by the Indiana District boards and organizations were first on the agenda Friday morn-

ing. The annual statistician's report showed that the district experienced a net loss of members in 1982. During the year 293 members were gained and 521 lost, resulting in a net loss of 228 members and bringing the total membership down to 5,459. Seventeen churches had a net gain in membership, eighteen a net loss, and four stayed the same. Average Sunday school and worship attendance during 1982 were 3,055 and 4,071 respectively.

Following the district reports, Dr. Charles Munson presented an inspirational message. In keeping with the historical emphasis, he focused his message on an early theme of the Progressive Brethren—"Go on and seek to know the Lord, and practice what you know." Using I John 4:7-21 as his text, Dr. Munson stated that to know the Lord is to know Him as love. And to practice what you know is to practice the kind of love God shows, as demonstrated in Christ.

The remainder of the morning was set aside for denominational reports. A slide and tape presentation of the work of the various denominational boards and ministries was shared.

Auxiliary sessions and work-

shops were scheduled for Friday afternoon. The Friday evening program began with an "Indiana Missions Emphasis," during which representatives of the mission churches at Carmel and Fort Wayne (Meadow Crest) gave brief reports on the progress of these congregations. An ingathering was also received for the Carmel church. A total of \$1,362.41 was given, which will be applied toward the Carmel mortgage.

A historical drama entitled "A Dreamer's Diary" was next on the program. This drama, written by Rev. Mark Baker, dealt with the period in 1731 when Conrad Beissel and the Ephrata movement were causing much turmoil for the Brethren in Pennsylvania. Alexander Mack, close to despair, wonders if all his efforts have been worthless. In a dream, however, he is reminded that all is not lost. While turmoil is not God's will, suffering through it is. It is a part of paying the price by those who have counted the cost.

The evening program concluded with the district moderator's address by Rev. Alvin Shifflett. Rev. Shifflett's message was a challenge to the Brethren to continue in a progressive spirit. "The progressive way is to push for change in a constructive way," he said. In this vein he made three recommendations and three suggestions for progressive, constructive actions with regard to Ashland College, taxation of clergy ordination, the nuclear problem, the Year of the Bible, and the Indiana District's indebtedness.

Concerning the last of these—district indebtedness—Moderator Shifflett announced that he had given \$100 to the district mission board as seed money. He asked the board to distribute to all who wished to receive it a dollar bill with the challenge that they multiply it a hundredfold by Thanksgiving. This money



Rev. Jim Ray (left) presents a plaque to Owen Horn recognizing him as the Indiana District's Senior Disciple for 1983.



*Scene from "A Dreamer's Diary."
Actors are (l. to r.)
Marlin McCann
(Peter Becker),
Mark Baker
(Alexander Mack),
Jan Nevins (Mrs.
Becker), and
Archie Nevins
(Christopher
Sauer).*

then to be returned to the district mission board to be applied to the Carmel mortgage.

The Saturday sessions of the conference were held at Camp Alexander Mack, a Church of the Brethren camp located near Milford. The significance of this site for the concluding sessions of conference was twofold. First, murals in the main auditorium depict the history of the Brethren movement; and second, the camp is located near Arnold's Grove, where the 1882 Annual Meeting was held, at which Henry Holsinger and his

sympathizers were expelled, and also near Schoolhouse 7, where the Progressive Brethren met after their expulsion.

During the morning at Camp Mack, district business was conducted, with 40 elders and 171 lay persons registered as delegates. In the election of officers, Fred Horn was chosen moderator-elect, Mark Baker secretary-treasurer, Spencer Gentle assistant secretary-treasurer, and Gene Geaslen statistician. Dr. James Hollinger, this year's moderator-elect, became the new moderator.

A recommendation that the district conference apportionment of \$1.15 per year per member be continued for a three-year period was adopted. And a request from the district mission board that the missions apportionment be \$10 per member per year was granted.

In other action, the conference authorized its executive committee to purchase a new public address system for the tabernacle at the Shipshewana Retreat center and also to place historical markers at Arnold's Grove and Schoolhouse Seven.

Following lunch in the Peter Becker dining hall, the Brethren gathered in the auditorium again to hear Dr. Charles Munson as Elder Henry Holsinger. In this presentation, Elder Holsinger gave some background on his own life and also explained his perspective on the various events that resulted in his expulsion from the German Baptist Church.

The conference concluded with the installation of new officers, followed by an explanation of the historical murals by a member of the Camp Mack staff.

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The Life of Alexander Mack

The Indiana District Board of Christian Education has produced a Discussion/Study Guide for this popular book on the life of Alexander Mack—in time for the 275th anniversary of the founding of The Brethren Church this year.

Counting the Cost is a lively look at the man and the movement that became The Brethren Church. Donald Durnbaugh says "a study of his [Mack's] life is not only worthwhile, but it is also essential for understanding the Brethren." This book comes highly recommended for helping Brethren undertake that study.

The **Discussion/Study Guide** opens the reader's mind to further understanding of **Counting the Cost**. It includes a brief overview of each chapter along with a series of questions for group discussion or individual reflection.

Special offer through August:
Buy six or more copies of **Counting the Cost** at the regular price of \$6.95 each and receive an equal number of **Discussion/Study Guides** FREE (normally \$1.95 each)

Counting the Cost and the **Discussion/Study Guide** may be purchased from:
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Pennsylvania District men and boys enjoy retreat at Camp Peniel

Johnstown, Pa. — Approximately 50 males of various ages converged on Camp Peniel May 13 and 14 for the Pennsylvania District's annual men and boys' retreat.

The retreat got underway with supper on Friday evening. Meals were prepared by four men from the Vinco Brethren Church, headed by Bill Stevens.

The Friday evening program included two films shown by a representative of the Pennsylvania Fish and Game Commission and a Bible quiz conducted by Richard Howard. Group singing and devotions rounded out the program. The evening activities concluded with snack time and cabin prayers.

Saturday morning saw a variety of outdoor activities, particularly fishing in the camp's well-stocked trout pond. A number of fellows



Participants in the men and boys' retreat.

took home the makings of a good fish fry, with John Cobaugh and Brock Kull catching the two largest trout.

Rev. Duane Dickson brought a short devotional at noon on Saturday. The retreat concluded following the midday meal.

—reported by Floyd Benshoff

Weddings

Tamara Kay Cochran to **Bret Colmen Mathews**, June 25, at Fort Dodge, Iowa. Members of the Waterloo First Brethren Church.

Angie Ulery to **Troy Caldwell**, June 19, at the Loree Brethren Church; Claude Stogsdill, pastor, officiating. Members of the Loree Brethren Church.

Elizabeth Anna Bolen to **Timothy Glen Snyder**, June 11, at Mifflin, Ohio. Groom a member of the Ashland Park Street Brethren Church.

Wendy Knee to **Dana Biggs**, June 4, at the College Corner Brethren Church; St. Clair Benshoff, bride's pastor, and Rev. David Wheeler, groom's pastor, officiating. Bride a member of the College Corner Brethren Church.

Coirina Starkey to **Michael Wilson**, June 4, at the Loree Brethren Church; Claude Stogsdill, pastor, officiating. Bride a member of the Loree Brethren Church.

Connie Whitacre to **Carl Shinn**, June 4, at Uniontown, Kentucky. Groom a member of the Loree Brethren Church.

Joyce A. Ronk to **Philip R. Michael**, May 29, at Ronk Memorial Chapel, Ashland Theological Seminary; Arden Gilmer, pastor of the Ashland Park Street Brethren Church, officiating. Bride a member of Park Street Brethren Church; groom a member of the Lanark First Brethren Church.

Janice Boyd to **David Shultz**, May 28, at Berea Ohio; Joseph R. Shultz, father of the groom, officiating. Groom a member of the Ashland Park Street Brethren Church.

Julie Montel to **Larry Sommers**, May 28, at the Loree Brethren Church; Claude Stogsdill, pastor, of-

ficiating. Bride a member of the Loree Brethren Church.

Millie Gorby to **Steve Rich**, May 21, at the Cameron First Brethren Church; Michael Smith, pastor, officiating. Bride a member of the Cameron First Brethren Church.

In Memory

Walter E. Lichtenberger, 86, May 31. Member of the Elkhart First Brethren Church for 57 years and a Sunday school teacher for 50 years. He was selected Senior Disciple in 1982 and held many church offices. As a lay minister he pastored the Brighton Chapel and Matteson, Michigan, Brethren Churches. Services by Daniel Gray, pastor.

Russell Mullinex, 83, May 26. Member of the Waterloo First Brethren Church. Services by Ronald L. Waters, pastor.

Kenneth M. Cook, 78, May 24. Member of the Waterloo First Brethren Church. Services by Ronald L. Waters, pastor.

Mrs. Gail Downey, 88, May 22. Member for 61½ years and deaconess of the College Corner Brethren Church. Services by St. Clair Benshoff, pastor, and Rev. Arthur Tinkel.

Laura E. Rodkey, 97, May 20. Member for 72 years of the Burlington Brethren Church. Services by Kenneth Goss, pastor.

Lottie Johns, 98, May 13. Member of the Waterloo First Brethren Church. Services by Ronald L. Waters, pastor.

Membership Growth

Cameron: 1 by transfer
Waterloo: 3 by baptism

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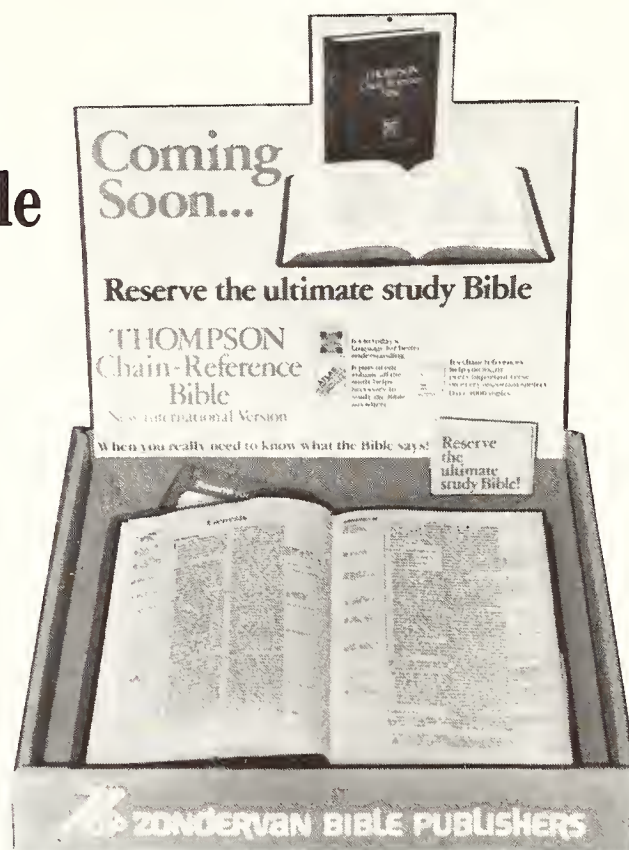
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Only a month remains until the Centennial Heritage Auction and Craft Sale is held as part of the 1983 General Conference celebration! We hope you won’t miss out on the fun and inspiration of Conference . . . and the opportunity to help Brethren Church ministries through the purchase of items at the Auction and Craft Sale.

At right is a listing of some of the items already committed to the auction. The owner of Ashland’s largest auction firm has donated his services for the day — and Saturdays in August are prime-time for auctioneers. Advertisements are being prepared for auction papers covering a three-state area. We expect a large group of bidders from the public in addition to our own Brethren people.

And, again, all proceeds benefit Brethren Church ministries.

Here’s how you can still have a part:

- 1) Plan to attend the auction—even if you cannot be present for all of Conference week.
- 2) Make your final decision now on what you will donate to the auction or craft sale and tell your local go-getter. (Large items are still needed for the auction. Several people have sacrificially donated valuable and cherished pieces. Won’t you do likewise?)
- 3) If you cannot donate items for sale, why not send a cash donation to The Brethren Church earmarked “Auction” to help with administrative and promotional expenses. (Cash donations of \$25.00 or more will be honored on auction day.)

See your local go-getter for more details or to make your donation. Or contact:

Auction/Craft Sale Committee

Judi Gentle, Coordinator
524 College Avenue
Ashland, Ohio 44805
Phone 419-289-1708

**PUBLIC
AUCTION**

**SATURDAY
AUGUST 13, 1983
STARTING AT
11:00 A.M.**

Ashland College
Convocation Center

All proceeds to benefit
Brethren Church ministries

Selected Items: 1870 Victorian fainting couch in velvet with walnut finger carving; 1840’s child’s cradle with original dry red buttermilk paint; treadle sewing machine; pressed back chairs (4); hand-made solid wood chest; 2-drawer wooden file; wooden secretary’s chair with leather back; old compartmented stand; several full-size and 3/4-size type cases (one full cabinet); pressed glass vases; large pressed glass basket; silver caster set; fancy compote; white porcelain serving dish; Hills Brothers coffee mug; 1908-dated green commemorative tea cup; ceramic clock; cast-iron patty maker; soapstone; 1 gallon stone jug with bail; 2 gallon stone jug with cork; hand-made wooden pull toy—hay wagon with team of horses; many quilts and quilt tops; back issues of *Brethren Life and Thought*; miscellaneous handcrafts, afghans, and comforts.

Lunch

Sale conducted by
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Ashland, Ohio

Brethren Historical Library
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North Manchester, IN 46962

IV.
OF PROGRESSIVE CONVENTION.
land, Ohio, commencing June 29th.

Thursday morning
at 9:15 a. m. The Convention was
H. F. Hixson, chairman of
who appointed brethren
as a committee of five, to
prepare a plan of proceed
the morning.

THURSDAY MORNING.
at 9:15 a. m. The Convention was
H. F. Hixson, chairman of
who appointed brethren
as a committee of five, to
prepare a plan of proceed
the morning.

asked if Christ ever expelled any one. The Bible
says, "let him be unto you a heathen and a publi-
can," let him make himself a freeman, or a
slave, but it never says "make him a slave." He
goes out and excludes himself by his own action,
but we can never get anything to make a man a
brother. Expulsions are unscriptural.
"Submit" was another word that he called at-
tention under, and is used by
"Follow me" and imitate
referred to the fact that

A. J. Sterling, Ten Mile, Pa.
D. S. Hart, and John Zuck, Roann, Ind.
O. White and J. W. Beer, Fairview, O.
Adjourned for dinner to meet at 1:30 p. m.

AFTERNOON SESSION.
Upon resuming business, the moderator called
upon the representatives, who had not yet report-
ed, to do so at once. During the delivering of
these reports the question was raised whether it
was expedient to permit the Congregational
Brethren, who were well rep-
resented in the convention. It was de-

to themselves and "do not respect" the opinions of
mankind requires that they should declare the
causes which compel them to do this.

We hold that in religion the gospel of Christ
and the gospel alone, is a sufficient rule of faith
and practice; that he who adds to the Gospel,
takes from it, or, in any way, binds upon men any
thing different from the Gospel, is an infidel to
the author of Christianity and a usurper of gospel
rights.

Brethren Church Centennial Issue

butes, spirit and works in love and
revealed will. It does not refer to doctrine and
sectarianism.

Then in conclusion he referred briefly to
formity. He said education would
formity in spirit but not in dress.

The following motions were
carried:

That all speeches be prohib-
except they pertain to the
That all speeches be con-
That no one be allow-
on one subject.

Upon motion let
different churches and
read to the convention

Yellow Creek, Pa.;
O.; Batavia, Spring
from this church.
Iowa; J. A. Murray
Schuylkill, Pa.; John
Oakdale, New Jersey
White Water, Wisconsin
Wilt, Knox, Pa.

George Neff represented Indian Creek Ind and White
Pigeon Mich 45 members.
The following represented the Plymouth 40 members and Mich-
members both of Indiana
Bourbon 34 Yellow Creek 20
Iowa and Rome Indiana 10
to 40 members
on or 60 members
announced that, al-
Convention as
many in their
sympathy with

That the church recognizes the liberty of men
to establish expedients, instru-
menties by which the education and
civilization of the race may be success-
ful in different generations and under
circumstances; but prohibits the eleva-
tion of these instruments or expedients to an
authority, with positive divine en-
force the penalty attached to the transgress-
ion is to be social ostracism or severance
from the church.

any condition of approved member-
ship in the Kingdom of Christ, is obedience to the
precepts of the gospel upon the basis of a good moral
character.

As there were a great
read, it was suggested, to
the name and address of the
This was acted upon and
were given in.

Bro. and Sister Holsinger, Sul-
John Harley, Pottstown, Pa.
Lewis Kimmel, Elderton, Pa.
J. H. Lichty, Creston Iowa
J. M. Tombaugh, Washing-
D. F. Ramsey, Conemaugh,
J. C. Kwang, Lebanon, O.
H. P. Brinkworth, Norton, K
A. J. Hixson, Montana, Mo
Geo. Wolf, Lathrop, O.
P. H. Beaver Mountain
Barbara Snodgrass
Perry, Ind.

and went
that the best
he should go
he was the
he was born
d church, and
The church was
tolerance of some
outside. He was anxious
and return to her first love.
body number who were in
for something like the

That no man should be condemned, or his lib-
erties destroyed for any cause whatever without
a fair and impartial trial upon the charges or
complaints brought against him.

That upon all questions of church government,
the doctrines and commandments of men are
pertaining to the life and interests of the church.
That in doctrine the church of Christ should uni-
versally harmonize, but on questions of govern-
ment and customs may be congregational.

That every possible means for the conversion of
souls should be put forth at all times and under
every circumstance.

Prof. Huber said he came there to search
pictures and reason with them. He referred
not to "The Bible, the whole Bible and not
the Bible," and in some preliminary re-
said, he had fled from a land of mandates
me at the sacrifice of all to a land of free-

a little talk of a general character in
he referred to the decisions of late Annual
Meeting, he gave as a definition of "Church." In
ground there are two words which are trans-
lated church in the English. One literally means
"lord's house;" the other is *ecclesia*, which
means a crowd of people called together by the
spirit.

depart in in-
purpose and
ment of
which
men are
trampled under
ty, and the prejudices
in the domain of thought;
and wisdom and discretion are dethroned, it
becomes the imperative duty of the oppressed
and misused to declare against such misrule and ty-
ranny and in favor of good government and the
exercise of individual and religious rights,
the abolishment of all traditional and unlawful
measures, and a full return to the original spirit,
intent, and application of the established law,
which in this instance is the Gospel. When coun-
cil efforts have failed to correct abuses, inag-
erate general reformatory measures, and all sys-
temized efforts coupled with warnings, pleadings
and prayers have been repulsed, and still more
rational and unlawful systems adopted for the op-
pression of the people and the protection of ille-
gal enactments and cruel rulers, it then be-
comes their unavoidable obligation to the law of
God and the rights and welfare of man, to throw
off the yoke of bondage, step out of the shadows
of usurpation, upon the original platform of uni-
versal right, liberty and truth, and declare their

The history of the German Baptist church lead-
ers and Conference, for years past, has been a his-
tory of continued departures from the primitive sim-
plicity of the Christian faith in almost every essen-
tial feature of gospel liberty and church rule.
That this may appear, let the following facts be
investigated and carefully considered.

When committee men have been objected to for
lawful reasons, by persons on trial, the objections
have been thrown aside by the committee, and the
associate objected to allowed to serve, and such
action subsequently ratified by conference.

They have denied the administration of the or-
dinance of Christian baptism to penitent believers
for reasons foreign to the teachings of the gospel,
and in opposition to the express declarations of
Christ. In disobedience to the teachings of the
gospel they have made, "outward adornment and
the wearing of apparel" a condition of full church
relation.

The Brethren
Evangelist
August 1883

These latter brethren represent a branch known
as the "Leedysites." They stated they were in sym-

Ministers and papers "loyal" to Annual Meeting
have slandered, abused and misrepresented breth-
ren of progressive views, so far as to attack char-
acter and damage reputation, when no possible op-
portunity of redress could be had, and these ac-
tions passed unrebuked by conference.

Progressive brethren have petitioned for ami-
cable adjustment of all difficulties, privately, pub-
licly and through conference, but these petitions
have gone unheeded or were answered by suspen-
sion and expulsion.

Practices have been admitted by members of
conference in their home congregations, for which
in other congregations they have expelled mem-
bers of good character from the church.

Women of the best standing in society and no-
ble Christian character, have been ruthlessly
expelled from the church for wearing a style of
head dress, other than the bonnet and cap pre-
scribed by church legislation.

Ministers and others have been refused a hear-
ing in annual, district, and local church confer-
ences, and in many instances, entirely ignored
and forbidden communion privileges for wearing
a different cut of clothing and hair than that pre-
scribed by conference and church usage.

The shape of particular garments, such as the
head dress and coat, have in various instances
been legislated upon by Annual Conference and
made conditions of church relation by supporters
of conference rule.

Brethren of good standing in their home con-
gregations have, by private caucusing of jeal-
ous elders and ministers, without the knowledge
consent of the body, been excluded from com-
munion privileges, and these tyrannical and un-
christian acts passed without notice or rebuke by
conference.

Ministers and papers "loyal" to Annual Meeting
have slandered, abused and misrepresented breth-
ren of progressive views, so far as to attack char-
acter and damage reputation, when no possible op-
portunity of redress could be had, and these ac-
tions passed unrebuked by conference.

Progressive brethren have petitioned for ami-
cable adjustment of all difficulties, privately, pub-
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sion and expulsion.

Practices have been admitted by members of
conference in their home congregations, for which
in other congregations they have expelled mem-
bers of good character from the church.

Ministers of good moral character have been
suspended from the ministry or excluded from the
church, without so much as a trial, against the
almost unanimous vote, or without the knowledge
of their home congregations, without gospel author-
ity, for no other reason than pleading for union,
opposing official corruption, and defunding the
perfection of the gospel as a rule of faith and
practice.

The rights of individual congregations have
been trampled upon, their peace destroyed, and
their final prosperity blighted by immoderate and
unreasonable decisions of committees sent by con-
ference.

They have, contrary to the usages of the civil-
ized world and the church in all ages, condemned
individuals without the semblance of a trial.

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during General Conference week."**

Bob Allen

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Cover

Henry R. Holsinger, the central figure in the founding of The Brethren Church, surrounded by his paper, The Progressive Christian, which also played an important role in the establishment of our church. The issue shown reports on the 1882 Ashland Convention of the Brethren. No copy of the issue reporting on the 1883 Dayton Convention is known to exist.

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The Brethren Church Centennial Issue

THE BRETHREN EVANGELIST and its parent papers, *The Progressive Christian* and *The Gospel Preacher*, have played an important role in the life and history of The Brethren Church. Therefore, it is only proper as the church celebrates its centennial year that the EVANGELIST join in that celebration with a special issue. I think you will find this Brethren Church Centennial Issue both interesting and informative.

A number of people put forth extra effort to make this issue possible. In recognition of their contributions, I would like to express my thanks to:

Charles R. Munson, Dale R. Stoffer, and Richard E. Allison, for their feature articles.

Jean M. Troup, who spent many hours in the Ashland Theological Seminary library doing background research for this issue and preparing the historical sketches on the centennial churches, and who provided many of the ideas for this issue.

J. Howard Mack, Sr., who put in many hours including some of his own time to produce the special graphics for this EVANGELIST.

Bradley E. Weidenhamer, Ashland Theological Seminary librarian, for giving us access to and use of materials from the Brethren Church archives.

Mrs. Connie Wolfson, director of the Ashland Public Library, for loaning us a microfilm of the 1881 and 1882 issues of *The Ashland Times*.

Mardelle McFadden, our typesetter, for her patience and cooperative spirit in meeting the extra demands entailed in this issue.

Richard C. Winfield, editor

Henry Ritz Holsinger: A Brethren Reformer



No man figured more prominently in the events that resulted in the establishment of The Brethren Church than Henry R. Holsinger. But in the following article, Charles R. Munson maintains that what Holsinger wanted was reform, not separation and a new denomination.

THE absolute last thing in the world that Henry Ritz Holsinger wanted was separation from the church he loved. His theme was, "My church right or wrong: when right to be kept right, and when wrong to be made right." His zeal to make the church right led to the separation he honestly did not want.

Henry Holsinger wanted reform, not separation. Detesting ignorance among the clergy, he urged an educated ministry; opposing mandatory decisions from Annual Meeting, he urged freedom from what he considered stifling rules, counting these decisions additions to the gospel.

To "keep pace with the times," Holsinger and others advocated Sunday schools, a paid ministry, protracted meetings, educational institutions, missions, a "gospel only" platform, a "free rostrum" for a church paper, and plainness in dress—not uniformity. Many of these so-called innovations were already in

practice. But the urgency that Holsinger placed upon them put him in the forefront of a controversy that was eventually to split the church. He became the forthright spokesman for what was to be called Progressivism. The church papers for which he was primarily responsible, *Christian Family Companion*, and *The Progressive Christian*, became his means of promoting the advances he felt so necessary. His policy of a free rostrum allowed such criticism of the church that it was inevitable that such openness would have to be stopped.

When a committee sent by Annual Meeting to deal with him regarding his policy in *The Progressive Christian* did not agree with conditions of the meeting at Berlin, Pa., the committee departed with the issue unsettled. Henry wanted an open meeting and a stenographer to make a transcript of the meeting. The committee wanted neither. The end result was that Henry Holsinger was disfellowshipped at the next Annual Meeting. Those who agreed with him and opposed the church that disowned him formed The Brethren

Dr. Munson is Dean and Professor of Practical Theology at Ashland Theological Seminary.

Church. It wasn't long before all of the changes and reforms he had advocated came to pass in the church he had to leave. More patience on both sides might have averted the separation, but it happened. The year was 1883—The Brethren Church was born.

In his later years Henry admitted his impatience, and he wondered that he had any friends at all, considering how sarcastic, unamiable, and austere he considered himself to have been. He was impulsive, and he acted in ways that offended people. He believed that people ought to be able to argue without getting angry at one another. If a debate was carried out in love, then the truth would not suffer. He held that any issue ought to be able to stand the light of debate; the truth would not be harmed.

To the credit of Henry Holsinger it must be said that in some 15 years as a pastor he did not have controversy. He recalled with pleasure his pastoral years. It was only with the church hierarchy that he had his problems. Obviously he must have possessed some spirit of compromise to make it as a pastor. He served under officers in local churches, as he said, "without jarring congregations." But such was not the case with the leadership of the church at large.

Berlin was his favorite place, probably because it was that congregation which gave him his most loyal support during the trying time when the committee from Annual Meeting met him there. He once borrowed a horse and buggy and made a sentimental journey over the hills and valleys of the Berlin area. He recalls how he hardly passed a house in which he had not solemnized a marriage, conducted a funeral, visited the sick, or anointed someone. But he remembered his

Biographical Notes on Henry Holsinger

Henry R. Holsinger was born May 26, 1833, in Morrison's Cove, Bedford County, Pa. His father, Daniel, and his grandfather, John, were both preachers in the German Baptist Church. His grandmother on his father's side was Elizabeth Mack, daughter of William Mack, son of Alexander Mack, Jr. Thus Holsinger was a grandson of a great-granddaughter of Alexander Mack, the founder of the Brethren movement.

Henry was converted and received into the membership of the Clover Creek, Pa., German Baptist Church in the spring of 1855. He was elected to the ministry October 28, 1866, and advanced to the second degree a few months later. He was ordained to the eldership October 21, 1880.

On June 1, 1864, he married Susannah Shoop. They had two daughters, Annie and Lottie.

Henry died March 12, 1905, and was buried at Berlin, Pa. His wife passed away in April 1917.

pastoral times always with pleasure no matter where he had served.

As a preacher he desired to make his sermons practical. He was an orderly speaker, who used illustrations to make his points. He encouraged his fellow pastors to make their sermons plain, logical arguments based totally on the gospel. He also urged that sermons be offered in a spirit of love and not in an attitude of controversy. His own preaching was acceptable, for he was called upon regularly to preach, particularly at the college chapel in Ashland.

While Holsinger had no formal education beyond common school (though he was self-taught), he did urge that pastors should be educated. He lamented the fact that many preachers could not read or write—some could not read the Bible or even a line of a hymn! To Henry, this was deplorable.

On the other hand, he didn't believe that every pastor should go to college. The church should decide whether that should be the case. He did want preachers to preach intelligibly from the gospel, bringing sinners to repentance. But when he advocated that preachers should be paid—that a "workman is worthy of his hire"—he encountered serious difficulty. This was part of the overall problem.

It is also interesting to note that Holsinger never opposed women preachers. In fact, it pleased him that he belonged to a church that assisted



Susannah and Henry Holsinger

women in being preachers. No controversy ever surfaced over that position.

For Holsinger, the reform of the church was paramount. While publishing was his "favorite profession," it was only the means to an end. He used this means to effect the reforms and advancement he saw as so necessary. The church had to "keep pace with the times" in order to meet the challenges of the day. He wanted a forward movement in the right direction, a movement closer to the word of God. Hence the motto: "Go on and seek to know the Lord, and practice what you know."

Henry wanted the church to be firmly based on the Bible and nothing more. The "Bible alone" principle was basic with him. If something was not stated in the Bible, then it was not valid for the church. He challenged the "bundle of nearly 3000 decisions"—laws—which the church had made, which he argued were not based on the Bible at all. These were additions to the gospel. He wanted to move closer to the Bible and to keep in the forefront the need for persons to accept Christ for salvation.

A true church acts on strictly gospel mandates, and not on those made by man, he maintained. Where the Bible is plain, it is to be obeyed; where it is silent, the church is silent. Thus the church, for him, was not merely refusing to "keep pace with the times," it was going further than the gospel would allow. He argued that decisions unsupported by Scripture were not valid. The church argued that the church itself can speak where the gospel is silent. It was a collision course.

BROTHERS and SISTERS—I feel to thank you heartily for the honor that you have shown me in appointing me Chairman of this Convention. This June one year I had the deepest stigma or ignomy offered me that it is in the province of a professed Christian body, in this country of religious liberty, to tender to a fellow man. To-day I find myself honored by a position which I feel very nervous to attempt to fill, and it will only be by patience, by the assistance of your prayers, that I shall be able to acquit myself acceptably. Perhaps after I have overcome my first emotions I shall feel more at liberty to serve you; but I humbly beseech you first of all that you intercede the Father in my behalf. This is a very important meeting. Thousands of honest, sincere, fervent but troubled hearts all o'er our brotherhood are even at this hour agonizing Almighty God in behalf of this meeting. Let us, let us by our conduct, by our labors, endeavor to answer these prayers.

—H.R. Holsinger, following his election as Chairman of the Dayton Convention, June 6, 1883.

Perhaps no one else in *The Brethren Church* better understands the life and thought of H.R. Holsinger than Dr. Charles Munson, the author of this article. He has made an extensive study of the writings of Elder Holsinger and on this basis often portrays this Brethren leader, as in the picture at the right.



Friends said of Henry that he was a man of "great benevolence and devotion." He apparently was very generous and kind, totally honest, with a "conscientious desire to do his duty before God and man." He would do anything for a friend at the sacrifice of self. He never regretted any sacrifice he made for Jesus. His one desire was to please God rather than man.

I thank God that I have many good friends in this world, if I have not much money. But it is beginning to be a mystery to me how I came to have them, and to hold them, unamiable, outspoken, sarcastic and austere, as I feel myself to *have been*. I receive it as a blessing from God, in accordance with Mark 10:29, 30, for which I try to be thankful both to the giver and the gifts.

—H.R. Holsinger, writing in the May 8, 1895, *EVANGELIST*.

But not everyone saw his forthrightness as pleasing God. Rather it was agitation. Even so, Holsinger believed that agitation was a "natural purifier" and should not be avoided. It was not possible for such a person, so antagonistic to entrenched power, to remain at peace with the body.

It was once recommended that a monument be erected to Holsinger somewhere near Ashland. It was to be an "Old Folks Home." That never came to pass. But perhaps a monument does exist to Henry Ritz Holsinger — The Brethren Church. Everything he once advanced has come to pass. But perhaps one has not been fully developed. When the church was formed in 1883, one of the declared principles was "That every possible means for the conversion of souls should be put forth at all times and under every circumstance." In theory the principle still stands; in practice . . . [†]

Others Who Led

by Richard Winfield

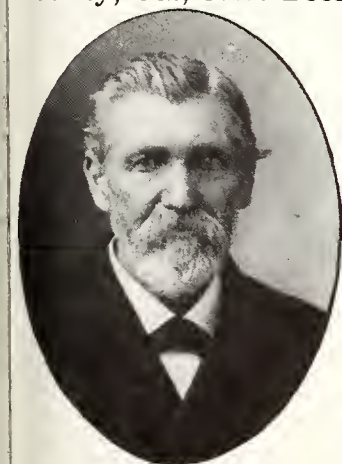


Early Brethren leaders: Front row (from left), P.J. Brown and S.H. Bashor. Back row, J.H. Swihart, H.R. Holsinger, E. Mason, and E.L. Yoder.

THOUGH Henry Holsinger was the most prominent figure in the events that led to the establishment of The Brethren Church, he was not the only important leader among the Progressives in the 1880's. The following paragraphs give brief introductions to other men who played important roles in the founding of The Brethren Church.

Stephen H. Bashor, 1852-1922. After Holsinger, Bashor probably did more to bring about the division of the church than any other Progressive. He joined Holsinger as co-editor of *The Progressive Christian* in October 1881, and together they wrote "Progressive Unity—Our Principles Defined." After the division, Bashor was one of the most active and influential men in the organization of The Brethren Church, serving as "reading clerk" of the 1882 Ashland Convention and on several committees at the 1883 Dayton Convention. He was also a very successful evangelist (see "Stephen H. Bashor: Preacher for Souls," May 1983 *EVANGELIST*, pp. 4-6).

Joseph W. Beer, 1838-1906. Born in Armstrong County, Pa., J.W. Beer served as Holsinger's assistant editor of the *Christian Family Companion* and as Holsinger's partner in founding *The Progressive Christian*. According to Holsinger, he was a logical and forceful speaker, fearless of competitors. He had a deep interest in The Brethren Church and was elected chairman of the 1882, Ashland Convention. He was also appointed to several



Joseph W. Beer

committees at the 1882 and 1883 Conventions.

Philip J. Brown, 1827-1909. When Holsinger and other Progressives were expelled by the 1882 Annual Meeting, they met several times in a

schoolhouse near by to determine their course of action. P.J. Brown chaired those meetings. Born in Somerset County, Pa., Brown was the only charter member of The Brethren Church to serve on Standing Committee of Annual Meeting before the division. He also was in charge of the ordination of H.R. Holsinger to the eldership. Brown delivered stirring messages at both the 1882 and 1883 Conventions, and at the latter Convention served on the Committee on Church Government.

Edward Mason, 1845-? Edward Mason was a prolific writer during the period of the founding of The Brethren Church. From 1880 to 1882 he served as associate editor of *The Gospel Preacher*, a paper that merged with *The Progressive Christian* in June 1882. After the merger, he continued as associate editor of the *Progressive* until 1883. He was chosen "clerk" (secretary) of the Dayton Convention. Mason was born in Wales and came to the U.S. in 1870.

Jonathan H. Swihart, 1840-1923. According to Brethren historian Martin Shively, J.H. Swihart led 3,500 people to Christ and organized 32 congregations. He was part of a group known as the Congregational Brethren and was appointed by this group to a committee that recommended the union of Progressives and Congregational Brethren at the 1883 Dayton Convention. At this Convention he was appointed to the Committee for Reconstruction and Organization. Swihart was born in Hancock County, Ohio.

Eli L. Yoder, 1842-1913. Born in Mifflin County, Pa., E.L. Yoder later moved to Ohio, where he assisted in locating and establishing Ashland College, serving as a trustee of the college from its beginning. At the Ashland Convention, he was appointed to the Committee for Reconstruction, which was to organize or reconstruct churches. He took an active part in the proceedings at the Dayton Convention, at which he was appointed to the Committee on Education and College. [†]

The Founding of The Brethren Church

A Drama in Five Scenes

A review of the events that led to the establishment of The Brethren Church, written by Editor Richard C. Winfield and illustrated with reproductions of documents and photographs of that period of Brethren history.

THE founding of The Brethren Church in 1883 was the result of a series of events that began two years earlier and which focused on Henry R. Holsinger and his paper, *The Progressive Christian*. The first of these events was the Annual Meeting of the German Baptist Brethren Church in 1881. But before we look at that meeting, a little background is needed.

Holsinger, along with Joseph W. Beer, began publishing *The Progressive Christian* in the fall of 1878. They started the paper "with the avowed purpose of advocating progressive measures and reforms in the German Baptist Brethren Church." The paper was published as an "open forum," which permitted contributors to express their opinions on a wide range of controversial subjects.

While many Brethren welcomed the paper, others were appalled at its views and its open criticism of the church. The Annual Meeting of 1879 denounced the publication as slanderous and schismatic and required Holsinger to "make an humble acknowledgment to the annual meeting for publishing erroneous statements in regard to the church's principles . . . stigmatizing some of its members . . . ridiculing some of the practices in the church, and publishing inflammatory articles, some even from expelled members."

Following this Annual Meeting, Holsinger left the *Progressive* for a time, but returned to the helm of the paper by the middle of 1880. His style was as "progressive" as ever, as he continued to print articles that had "a tendency to bring about discord among the Brethren." Among these were articles that criticized the church's opposition to Sunday school conventions, higher education, an educated and paid ministry, protracted evangelistic meetings, and the church's insistence on uniform dress and a particular style of prayer covering for women. Other essays took issue with some of the decisions of Annual Meeting and the fact that these decisions were considered to be as binding as the gospel.

Scene One: Annual Meeting of 1881

The matter came to a head at the Annual Meeting of 1881, held at Ashland College June 7-10. At that meeting at least four districts of the church pre-

sented grievances against *The Progressive Christian* or its editor. As a result, a committee was appointed to go to Holsinger's home church in Berlin, Pa., hold a hearing, "and deal with him according to his transgressions."

Scene Two: The Berlin Hearing

The committee began its hearing at Berlin on August 9, 1881, but the proceedings never got beyond a discussion of the ground rules. The following report of the committee pretty well sums up what took place in the nearly two days of wrangling over these questions.

We, the undersigned Committee, appointed by Annual Meeting to go to the Berlin church, Somerset county, Pa., "to wait on Elder H.R. Holsinger, and deal with him according to his transgressions," do report as follows:

Met with the Berlin church on Tuesday, August 9th, 1881, and were unanimously accepted by the church, H.R. Holsinger included. And upon the question to H.R. Holsinger, whether he would concede to, and accept of the general usages of the church in conducting this investigation? H.R. Holsinger declined, whereupon a lengthy discussion followed upon the following departures from the general usages of the church:

1st. H.R. Holsinger employed a stenographer to take down and publish the proceedings of the Council.

2nd. The Council to be held in the presence of persons not members of the church, which discussion closed by the Berlin church saying that they had

(continued on page 10)

THE PROGRESSIVE'S COMMITTEE.

H. R. HOLSINGER ;

Dear brother ; The committee sent by Annual Meeting, will be at Berlin, Pa., on the 9th day of August, next. Please notify your congregation to meet with the committee in council on the 9th of August, at 9 o'clock, A. M. and continue until our work shall be completed. This is a notice to you to be ready for trial. Yours.

JOHN WISE.

Mulberry Grove, Ill., July 16, 1881.

This notice of Holsinger's hearing is reproduced from the July 22, 1881, issue of the *Progressive*.

The Progressive Christian.

T. H. A. HOLSINGER.

"LEAVING THE PRINCIPLES OF THE DOCTRINE OF CHRIST, LET US GO ON UNTO PERFECTION."

1.25 per Annum, in Advance

VOL. III.

BERLIN, PA., FRIDAY, JAN. 14, 1881.

NO. 1.

POETRY.

from ten to twenty thousand Dollars and
to donate when solicited
the missionary

A NEW YEAR'S SERMON.

1880 has brought to most of us.

OUR THIRD VOLUME.

With this issue of our paper we enter upon the third volume. We have now had several years experience in conducting a free-rostrum. And it has been a pretty severe experience, without a doubt. But we feel exactly as we did at the outset, that such a paper is needed among the Brethren. There is such a thing as "spiritual wickedness in high places." That wickedness, as well as all others, we believe should be exposed, in order that the wicked perpetrator may repent of his sins, and as a warning to others. We want to be one of the "good ministers of Jesus Christ," and therefore we put the brethren in mind of these things. 1 Tim. 4:6. If some poor half-witted impostor swindles the brethren out of their money, he can be exposed in our church organs to the heart's delight of the man who is still sore from the loss of his filthy lucre; but the Bishop of a church may publish a malicious falsehood through the same church organ against a brother minister, and there is not a word said about it. If some innocent young member violates the traditions of the elders, he is mercilessly thrust out of the synagogue, but the "pillars of the church" may teach for doctrine the commandments of men, and it is winked at by all our church journals. It will be a part of our work to correct these errors. We will be impartial and fearless, showing no more favor to J. H. Moore than to John Harshy, to D. P. Saylor than to John Culp; C. H. Balsbaugh than to Aaron Diehl. All are men, and equally fallible. We have no pets and no pet theory except Christ and his salvation. We have no fear of any one except Him to whom we shall be giving an account—who has power to cast soul and body into hell—Him we obey.

Certainly, we could make a different conclusion. We could say, "We have no fear of any one except Him to whom we shall be giving an account—who has power to cast soul and body into hell—Him we obey."

This editorial by H.R. Holsinger in the first issue of the Progressive for 1881 perhaps explains why several grievances were presented against him and the paper at the 1881 Annual Meeting.

Also in the June 24, 1881, issue of the Progressive, Holsinger had these additional thoughts on the 1881 Annual Meeting.

The PROGRESSIVE CHRISTIAN still has an existence, and is yet under the control of its old editor. We acknowledge that it is quite unbusiness-like to omit two issues, but it suited us.

In the June 24, 1881, issue of the Progressive, Holsinger had these comments about Annual Meeting's decision to send a committee to Berlin to examine him.

At the June 24, 1881, issue of the Progressive, Holsinger had these comments about Annual Meeting's decision to send a committee to Berlin to examine him. The pressure against the paper from several District Meetings was very heavy indeed. The papers were all given into the hands of a committee of consolidation. That committee decided to refer our case to a committee to wait upon us at our home at Berlin, and there to deal with us according to our "transgression." The Standing Committee appointed the following brethren to said committee: John Wise and Enoch Eby, of Illinois, Joseph Kauffman, of Ohio, Christ. Bucher, of Pennsylvania, and David Long, of Maryland. So there the matter will rest until the committee will render its decision. Brother John Wise is the only man on the committee who has read our paper, and he only during the last three to six months. They are not our patrons, they do not endorse our course, but together without hope. It is true if the committee are all of the same sentiment as some of the papers sent by the District Meetings, we will have to escape by the "skin of our teeth," if we escape at all. The following is one of the severest strictures, and comes from the Northern District of Illinois, where our beloved contemporary, the Brethren at Work has its home:

one of the largest hands it was dashed to splinters. What was to be done? A man and brother's life was at stake. Quickly an engine and one was dispatched on the errand of mercy, and it did its duty. Along the track possibly make it that of him to him have

THE ASHLAND TIMES.

OL. XXVIII.

ASHLAND TIMES
ANNUAL MEETING.

ASHLAND, OHIO, THURSDAY, JUNE 9, 1881.

THE ASHLAND TIMES.

The Great Convocation of the Dunkard Church Now in Session.

The great annual convocation of the members of the Dunkard Church in the United States was called to order in the Tabernacle on the College grounds, Tuesday morning, June 7, 1881, at 10:30 o'clock. This was the culmination of weeks of interest and preparation. But few can appreciate the amount of labor and expense involved in the entertainment of almost a week. Suffice it to say that the arrangements for this meeting were complete, and great credit is due the committee who had them in charge.

The dining hall seats fifteen hundred and eighty persons at one time. Two minutes only are needed to seat the tables.

The Standing Committee began their session Monday morning. This committee is a legislative body, and is composed

The June 9, 1881, edition of The Ashland Times carried an article about the 1881 Annual Meeting, part of which is reproduced here.

The June 9, 1881, edition of The Ashland Times carried an article about the 1881 Annual Meeting, part of which is reproduced here.

The same edition of The Ashland Times had these comments about Henry Holsinger.

LOCAL FLASHES.

Of the younger men, H. R. Holsinger may be mentioned first. Imagine a man of medium height, with a well poised and muscular head, black hair, full beard, and a rough outline of the face, and you have a rough outline of the famous leader of the Progressive. He is a warm hearted, generous, and impulsive man. We should say that he was a generous Christian man, with a hearty hatred for every form of meanness and

NUMBER 40

passed a resolution in absence of the Committee, that they will have a full report of proceedings taken; and right on this, passed, in presence of the Committee, the following:

Resolved, That this Council shall be held openly to all members, and persons not members of the Brethren church will be considered present by courtesy only, and none but the members of the Berlin Church and the Committee are invited to participate in the business.

Wednesday, August 10 met at 9 a.m. according to adjournment. The Chairman announced to the meeting that the Committee feared the members did not understand the responsibilities they assumed yesterday and proposed a re-consideration and rescinding of their decisions. After some investigation of the propriety of re-consideration brother Holsinger gave liberty for any one to make a motion to that effect, but no motion was offered. After due time the Committee retired and decided as follows:

In view of the above considerations, especially in view of the fact that brother H.R. Holsinger refused to have his case investigated by the Committee in harmony with the Gospel as interpreted by our Annual Meeting, and the consent of our general brotherhood, and inasmuch as brother H.R. Holsinger and the Berlin church assumed all responsibility in the case, therefore we decided: That brother H.R. Holsinger cannot be held in fellowship in the brotherhood, and all who depart with him shall be held responsible to the action of the next Annual Meeting.

The above report was read to the Berlin congregation. Then the committee, accompanied by two Berlin deacons, went around to the 71 members of the church present and took their vote on the report. Only one member of the Berlin church voted in favor of the report, and he was an elder nearly 80 years of age who had voted with the church on all previous occasions during the hearing.

After the committee had finished its work, the Berlin church met in council, and after some deliberations unanimously passed this resolution:

Resolved, that in as much as Elder H.R. Holsinger has not violated any gospel order of the general Brotherhood, and not having a trial of the charges brought against him at Annual Meeting of 1881, therefore the Berlin congregation, the Meyersdale branch included will work together with brother H.R. Holsinger as our bishop, as heretofore; and we invite all who are willing to take the Gospel of Christ as the man of their counsel, into church fellowship with us.

During the nearly 10 months between the Holsinger "trial" and the next Annual Meeting, at which final action would be taken on the committee's report, tension mounted in the Brotherhood. This was reflected by numerous articles in the

church papers that discussed Holsinger's case and the issues that divided Progressives and Conservatives in the church.

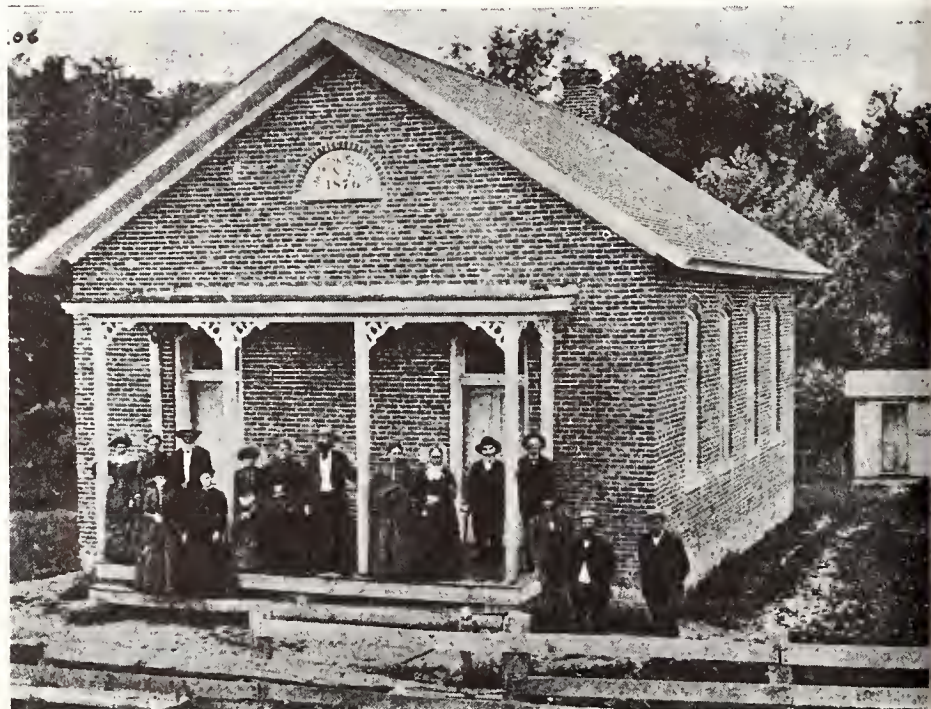
Two significant Progressive statements came out during this period. One was a pamphlet written by Stephen Bashor entitled "Where Is Holsinger?" which questioned the validity of the committee's decision, since no formal trial had been held. The other was an article in *The Progressive Christian*, "Progressive Unity—Our Principles Defined," written by Holsinger and Bashor, which set forth the position of the Progressive element in the church.

Scene Three: Annual Meeting of 1882

The 1882 Annual Meeting was held at Arnold's Grove, near Milford, Indiana, on May 30-June 2. The meeting wasted no time in getting to the Holsinger committee's report, taking it as the second item of business. Discussion of the report took up most of the first day. A motion was made to delay action on the report because of the serious consequences of its acceptance. And Holsinger himself offered an "olive branch of peace" in which he asked pardon for his offenses and promised to remain in harmony with church practice, providing that the committee's report was rejected. In the end, however, the report was accepted, and Holsinger and his sympathizers were disfellowshipped from the church.

That same evening the disfellowshipped Brethren met in a schoolhouse ("Schoolhouse No. 7") to decide what to do next. In a meeting chaired by Elder P.J. Brown, the Brethren extended to Holsinger their Christian sympathy and appointed a committee to draft a memorial to Standing Committee of Annual Meeting with a view to making one more effort

(continued on page 12)



Schoolhouse No. 7, where the Progressives met after their expulsion from the church at the 1882 Annual Meeting.

1.25 per Annum, in Advance

NO. 30.

15

"Arnold's, Elkhart Co., Ind., }
May 31st, 1882. }

To the Standing Committee.—

Dear Brethren in Annual Meeting Assembled, Greeting:

We, your petitioners, would beg leave to say that we feel aggrieved at yesterday's action in the case of Elder H. R. Holsinger and his friends, and feeling that another division in the brotherhood is imminent, and deploring an event fraught with so much evil, we humbly petition that a joint committee, say of twelve brethren, half to be selected by Progressive brethren, and the other half by your body, and they prepare a plan for a general reconciliation between the annual meeting and all the brethren called Progressives. And we hope you will hear us in this our earnest request, so that farther division may be prevented."

To this, the Standing Committee replied as follows:

"Respected brethren of the Committee,

Inasmuch as the Annual Meeting of 1881 ruled out the Miami Valley petition upon the ground that it had not come through the District Meeting; thus settling the question of her ruling, therefore this Standing Committee cannot receive anything that does not come in regular order."

The petition sent by the Progressives to Standing Committee of the 1882 Annual Meeting and the reply of Standing Committee is here reproduced from the June 13, 1882, issue of The Gospel Preacher, another Progressive paper that merged with The Progressive Christian the following month. The two papers later became THE BRETHREN EVANGELIST.

to prevent a division of the church.

This memorial was taken to Standing Committee the following day. But it was rejected on the technicality that it did not "come in regular order," that is, because it had not come through a district meeting.

Concluding that every means of compromise or reconciliation had been exhausted, the Progressives again met at Schoolhouse No. 7 on June 1. They adopted the motto, "The Bible, the whole Bible, and nothing but the Bible," and made plans for a convention, at which "it shall be decided what course shall be pursued for the future."

Scene Four: The Ashland Convention

This convention was held later that month (June 29-30, 1882) at Ashland College, with Elder J.W. Beer presiding. At the convention the Brethren adopted a "Declaration of Principles," a document mod-

eled after the Declaration of Independence, in which they set forth their platform and expressed their grievances against the church from which they had been expelled. They also initiated efforts to effect a union with other groups that had departed from the German Baptist Church, established preliminary plans for a new denomination, appointed a committee of reconstruction to help organize or reconstruct churches, and named a committee with authority to call another convention.

The Progressive Brethren were moving ahead with the work of reorganization. But they did not formally organize until after the Annual Meeting of the German Baptist Church in May 1883. They wanted to give the Conservatives one more opportunity to open the way to reconciliation. When just the opposite took place at that Annual Meeting, the Brethren proceeded with the formal organization of The Brethren Church at a Convention held in Dayton, Ohio, June 6-7, 1883.

DECLARATION OF PRINCIPLES.

When bodies politic or religious, depart in intent or practice from the original purpose and principles of the founders of the government or church, and institute measures and policies which destroy the inalienable rights of the people, prohibit the exercise of individual opinions, and enact laws, the enforcement of which is destructive of liberty and the higher interests of the governed; and when the welfare of the people is forgotten in the worship of forms and instruments, which are innovations upon the inherent principles of the law of nature and of God; and when character and reputation are considered matters the most trivial, are poisoned, polluted, and angered without any possible show of just redress or the punishment of offenders; When men are condemned without notice or trial; and when human charity and sympathy are trampled under foot by those in authority; and the prejudices and jealousies of men rule in the domain of thought; when wisdom and discretion are dethroned, it becomes the imperative duty of the oppressed and mistreated to declare against such misrule and tyranny and in favor of good government and the exercise of individual and religious rights, the abolishment of all traditional and unlawful measures, and a full return to the original spirit, intent, and application of the established law, which in this instance is the Gospel. When continual efforts have failed to correct abuses, inaugurate general reformatory measures, and all systemized efforts coupled with warnings, pleadings and prayers have been repulsed, and still more radical and unlawful systems adopted for the oppression of the people and the protection of illegitimate enactments and cruel rulers, it then becomes their unavoidable obligation to the law of God and the rights and welfare of man, to throw off the yoke of bondage, step out of the shadows of usurpation, upon the original platform of universal right, liberty and truth, and declare their independence from all innovations or additions to the constitution of the law by which they are governed.

The beginning paragraph and the concluding paragraphs of the "Declaration of Principles" adopted at the Ashland Convention is here reproduced from the July 5 1882, issue of The Progressive Christian. The intervening paragraphs detail the specific grievances of the Progressives against the German Baptist Church.

THE PROGRESSIVE CONFERENCE.

The meeting of the Progressive branch of the Dunkard Church, held here last Thursday, was well attended. The assembled representatives from all parts of the country made up a fine body of men, who were earnest and fearless in support of the course they have taken. The proceedings of the meetings were harmonious throughout. The Progressives did not decide upon a separation from the main body of the Church, as may be supposed by many. They take the ground that they have followed the principles of the Church as promulgated by their founder, and whatever apostasy there is is on the part of the main branch, or conservative party. The following declaration of principles which was adopted gives a clear idea of the stand the Progressives have taken and their rules of action for the future.

DECLARATION OF PRINCIPLES.

When bodies politic or religious depart in in-

The Ashland Times of July 6, 1882, carried this report of the Ashland Conference. The entire "Declaration of Principles" was printed.

Scene Five: The Dayton Convention

Henry R. Holsinger was chosen Moderator of the 1883 Convention, which was held at the Music Hall in

We therefore reaffirm the primitive doctrines of the church, and disavow allegiance to all such derogatory and subversive ecclesiastical mandates, and declare our intention to administer the government of the church as in the days of the apostles and our faithful brotherhood.

We thus renounce mandatory legislation, creeds, and everything that may be construed as holding anything as essential to salvation, except the gospel of Christ (Rom. i:16), and thus declare ourselves as being the only true conservators and perpetuators of the brotherhood and its original doctrines and principles, and are therefore the original and true church.

We also express our sincere regret and sorrow for the apostasy of our brethren in leaving the time-honored principles of the church by making additions to the gospel through mandatory legislation contrary to the word of God, and we pray God to help them to see their error and return to the gospel of Christ—the platform of the brotherhood—from which they have departed by improper legislation; and until they return, we will not regard any expulsions or suspensions which they may make, but will continue to fellowship all who have been or may hereafter be expelled without gospel authority or a just trial.

We will continue to hold district and general conferences when necessity or circumstances demand and then only.

The members in all our churches who accept the gospel of Christ as the only law in religion, shall be entitled to representation in our Conferences, whenever held. And that this purpose may be effectually executed, we decide that a committee of five shall be appointed by this Convention, whose duty it shall be to arrange for the holding of such meetings and for the setting in order of churches which may be left in a disordered condition by the late apostasy.

In conclusion, we pray the blessings of God upon our efforts to adhere to and retain inviolate the original church government and doctrine of our fathers, and the church we so devoutly love.



Ministers in attendance at the Dayton Convention, June 6-7, 1883.

Reproduced from Holsinger's History of the Tunkers and The Brethren Church by H.R. Holsinger, published in 1901.

Dayton. One of the first orders of business of the Convention was the choice of a name for the church. P.J. Brown offered the following resolution:

Resolved, That the Brethren heretofore known as Progressive, those known as Congregational, and those known as Leedy Brethren are all one body in Christ, and that all sectarian titles that heretofore existed shall be forever dropped, and we will hereafter be known and know each other by the Gospel name Brethren.

After being amended to read ". . . known *religiously and socially* . . . by the Gospel name Brethren," the resolution was unanimously adopted.

On the second day of the Convention, the Committee on Church Government presented a report containing five guidelines for government of the church. The report met with immediate opposition on the grounds that it partook of the nature of a creed. That afternoon the committee presented a revised report on church government. P.J. Brown, on behalf of the committee, stated: "I have the honor to report our views in full. They are here set forth"—whereupon he handed Moderator Holsinger a copy of the New Testament. The report was unanimously adopted.

Two of the resolutions adopted by the Convention are particularly noteworthy. They are as follows:

Resolved, That this convention expresses its sincere regret and sorrow for the troubles in our once beloved and united Brotherhood, and for the necessity for the steps taken at this convention, and shall hope and pray God that the time may come when all our brethren shall unite with us again upon the Bible.

Resolved, That we have special cause to be thankful for the future outlook of the Church, as reflected by the work of this convention; the unanimity of sentiment, as expressed by the delegates and members of the convention in the discussion of all questions; the high character of the work performed; the words of cheer coming to us from all parts of the country; the expression of good will upon the part of all our brethren of other denominations; and the general encouragement tendered from all sources, makes us especially grateful to an all-wise Providence, and creates in us a desire, in

returning to our homes, to increase our diligence in the propagation of the truths of the gospel and furthering the advancement, happiness, and welfare of our fellow-men.

From these resolutions it can be seen that the Brethren had no desire to establish a new denomination and were genuinely sorry about the division that had taken place. Nevertheless, having found it necessary to establish The Brethren Church, they were committed to using this church as a means to propagate the gospel and to further the advancement, happiness, and welfare of others. Thus The Brethren Church was born. [†]



The Brethren Church

1883-1983

A centennial survey of the history of the Brethren denomination by Dale R. Stoffer

The Task of Rebuilding (1883-1913)

WITH Henry Holsinger's expulsion, the rejection of the Progressive offer of reconciliation at the 1882 Annual Meeting, and the hardening of the Conservative position at their 1883 Annual Meeting, the Progressives reluctantly realized that their future now rested in their own hands. The reorganization process was only begun at the Dayton Convention in 1883. Not until 1900 were the painful scars of the division healed sufficiently for the church to develop a new, positive self-consciousness of its mission in society.

The process of reorganization was hampered by several factors. First, the Progressives were united initially more by their **opposition** to the policies and authority of the Conservative leadership of Annual Meeting than by any positive plan of action. Therefore, consensus on the policies and practices that would govern the church was slow to develop.

Even more serious, however, was the fact that following the Dayton Convention and until 1892, only one general gathering of the church was held (in 1887). So fearful were many Progressives of the development of a new centralized hierarchy that they allowed many important issues to hang unresolved. But the progress that was realized after three successive General Conferences (in 1892, '93, and '94) convinced even the most wary that the health of the church depended on annual gatherings.

One of the important stories of the reorganization period concerns the establishment

and growth of the various institutions and auxiliaries of the church. The women were the first to get the ball rolling. They organized the Sister's Society of Christian Endeavor in 1887. The name of this organization was changed to the Woman's Missionary Society in 1919. In 1890 the first chapter of a youth organization, the King's Children Society, was formed. In 1901 this became the Young People's Society of Christian Endeavor of The Brethren Church. The National Ministerial Association was organized in 1892. It was not until 1919, however, that the beginnings of the National Laymen's Organization occurred.

This period witnessed a continuing emphasis in five areas important to the Progressives: Sunday schools, publications, evangelism, college education, and theological education. Sunday school conventions, frequently held in conjunction with district conferences, provided fellowship and instruction for Sunday school personnel. In 1892 General Conference authorized the production of a complete series of Brethren Sunday school

National Ministerial Association

The move to organize a National Ministerial Association was begun by the Church of Maple Park, Kansas. The church urged the 1887 General Conference to form a ministers' benefit organization to "prevent ministerial pauperism." The Conference appointed a committee chaired by Stephen H. Bashor to get things underway. The association was not officially organized, however, until 1893.

The first officers of the National Ministerial Association were S.J. Harrison, president; D.C. Christner, vice president; R.R. Teeter, secretary; and G.W. Rench, treasurer.

The Ministerial Association provides an opportunity for fellowship among ministers, promotes continuing education of pastors by sponsoring an annual pastors' conference, and provides a framework for the discussion of issues of concern to the clergy.

—Jean Troup

Dr. Stoffer is pastor of the Smoky Row Brethren Church, Columbus, Ohio. He has studied Brethren history and thought extensively. This article replaces his usual monthly EVANGELIST column, "Learning From Our Heritage."

literature and tracts. This same year Conference approved the denomination's purchase of THE BRETHREN EVANGELIST and the Brethren Publishing House, both of which were in private hands prior to this date.

Evangelism had a high priority in The Brethren Church at this time. The 1887 Ashland Convention urged the formation of district organizations to facilitate evangelistic activity. A short-lived General Mission Board was created in 1887 to oversee the district work, then a permanent National Missionary Board was established in 1892 to promote the missions program of the church.

By the mid-1890's support began to mount for more concerted evangelistic activity in new fields—urban America and foreign lands. The thrust into American cities is reflected by a 1914 report that the church had 144

Sister's Society of Christian Endeavor (Woman's Missionary Society)

In 1887, four years after the organization of The Brethren Church, General Conference passed a resolution that "the sisters of the Brethren Church should have a voice and encouragement in every good work in our beloved brotherhood." The women formed a group named the Sister's Society of Christian Endeavor (S.S.C.E.). The goals in the beginning were to raise money for sending an evangelist among the churches and to give financial aid to the "Theological Chair in Ashland College."

The president of the S.S.C.E. for the first five

years was Mary Sterling of Masontown, Pa. She was later called to the ministry by the society and became an ordained minister in The Brethren Church in 1890. The third president of the society was Rev. Laura Grossnickle Hedrick, also an ordained minister, who contributed extensively to its growth. In her first six



Mary Sterling

months of office, she organized 38 new groups.

By its tenth year, the S.S.C.E. had a total of 88 societies with 2,000 members. The Brethren Annual of 1897 reported that the S.S.C.E. was "one of the most powerful adjuncts of the church."

Women were also encouraged to enter Ashland College to prepare themselves physically, intellectually, spiritually, and culturally. Rev. Vianna Detwiler, president from 1898 to 1905, noted that some women did not heed their call "because of the restrictions of custom, timidity, or a lack of knowledge of the place the Bible gives to woman."

As years passed women began to find places to serve in foreign missions. Therefore, in 1912 the first *Woman's Outlook* was published, emphasizing missions. Then in 1919 the name of the S.S.C.E. was changed to the Woman's Missionary Society.

—Julie Flora

National Laymen's Organization

The Laymen's Organization was organized largely as a result of the work and interest of Howard C. Leslie of Nappanee, Ind., N.G. Kimmel of Gratis, Ohio, and George Kem of Dayton, Ohio. The first meeting to discuss the founding of an organization occurred during General Conference of 1919. A booster committee was appointed at that time to increase interest in the organization. The following year the National Laymen's Organization was officially founded with Alva Evans, president and Mrs. E.A. Phillips, secretary.

Although the organization is now fraternal, originally it was open to "any member of the Brethren Church . . . as long as they are in accord with the objectives of the organization."

The purpose of the National Laymen's Organization is to exalt Jesus, promote comradeship and unity among the laity, increase efficiency and spirituality among the laity, and to promote the missionary and educational activities of the denomination by financially assisting those preparing for the ministry.

—Jean Troup

rural congregations, 48 in towns, and 21 in cities. The growing interest in foreign missions is to be credited to one man: J.C. Cassel. It was his zealous lobbying which led eventually to the formation of the Foreign Missionary Society in 1900 (the Society was created, however, as an entity separate from the authority of Conference). The first successful Brethren foreign mission programs were begun by C.F. Yoder in 1909 in Argentina and James and Florence Gribble in French Equatorial Africa in 1918.

Education also remained a primary concern of The Brethren Church. Ashland College, founded in 1878, had come into the control of the Progressives following the division. The nagging problem of the college's indebtedness was not relieved until the appointment of two very capable presidents; J. Allen Miller (1898-1906) and J.L. Gillin (1906-1911). J. Allen Miller's commitment to theological training prompted him to resign the presidency in 1906 to head the new Bible department, which, for the first time, was designated a seminary.

A notable accomplishment during the period was the achievement of a consensus concerning church government. The 1887 Convention had set forth a limited form of congregationalism as



J.C. Cassel, advocate of foreign missions

(continued next page)



Dr. J. Allen Miller,
A.C. president 1896-1906;
first dean of the seminary.

the apostolic ideal. But fears of the loss of congregational authority continued to undermine efforts to define more clearly the nature of this limited congregationalism. Thus proposals brought in 1892 and 1897 were either tabled or postponed indefinitely.

Conference rules were finally adopted in 1898 and later amended in 1906 and 1910. It was not until 1915, however, with the adoption of the Manual of Procedure that the organization, officers, authority, and duties of the local, district, and national structures were spelled out. This manual, with its limited form of congregational government, has stood the test of time.

The following chart gives an indication of the growth of the church during the first 40 years.

Year	Churches Reporting	Membership
1883		ca. 6,000
1889	144	ca. 7,500
1900	173	12,727
1909	219	18,607
1920	171	21,848

The Liberal Controversy (1913-1921)

One of the most important characteristics of the Progressive movement was its desire to use any means available to help it in its mission. This spirit of openness to outside influences expressed itself in several significant ways. The Brethren Church quickly became involved in the great interdenominational movements of the late 19th and early 20th centuries—the Women's Christian Temperance Union, YMCA and YWCA, the Student Volunteer Movement, Christian Endeavor, the Laymen's Missionary Movement, the Keswick Movement, and Bible conferences, especially at Winona Lake.

More importantly, by the turn of the century, Brethren had made initial contacts with both liberalism and fundamentalism, the two movements which would shape the history of the denomination until 1940. Because the Progressives believed education was the key to involvement in modern society, a number of the young leaders of the church pursued advanced training at universities and seminaries with liberal perspec-



First known picture of Ashland College (c. 1881) showing Founders (left) and Allen Halls.

tives. It was through the influence of these men that liberalism was introduced to the church.

Fundamentalism came into the church through several key leaders, especially Louis S. Bauman, the founder of the large Long Beach, California, Brethren Church, and J.C. Cassel. Bauman made contact with many fundamentalist leaders in Philadelphia between 1896 and 1910 and continued these associations at Long Beach between 1912 and the 1930's.

During the years 1913 to 1921 liberalism and fundamentalism in the church came into direct confrontation over such issues as the social gospel, evolution, the nature of Scripture, and prophecy. Three distinct groups gradually emerged in this conflict: a small group of vocal liberals, a small group of aggressive fundamentalists, and the main body of traditional Brethren who were conservative but not necessarily fundamentalist.

In the clash the main body tended to feel that liberals were going beyond the limits of Scripture in their accommodation to 20th century views, but they did not share the aggressive spirit of fundamentalism. The controversy was resolved when the liberals gradually left the church for Presbyterian and Methodist pastorates during the 1920's. The adoption of the conservative "Message of the Brethren Ministry" by the National Ministerial Association in 1921 played a key role in bringing the controversy to an end.

The Fundamentalist Controversy (1921-1939)

With the resolution of the liberal controversy, the church experienced a renewed forward thrust during the 1920's and early 1930's. New forms of outreach to youth were first introduced in the 1920's—camping and vacation Bible school — while the special

needs of the elderly were met with the construction of the Brethren's Home in Flora, Indiana, in 1923.

Evangelism continued to have a prominent place in the agenda of the church during this period. The Home Mission Board (the National Mission Board gradually was given this designation because it came to focus on home missions) expanded its program with the hiring of its first field secretary in 1929. New mission works were started, especially in the urban centers of the West and Midwest. Growth was steady during the period, as indicated by the following figures.

Year	Churches Reporting	Membership
1930	148	25,826
1939	152	29,389

Storm clouds began to darken the horizon of The Brethren Church again, however, by the mid-1930's. Initially, the focus of the problem was Ashland College. Though the college had shown some liberal leanings around 1900, it had grown more conservative during the 1920's and '30's. But it was not as conservative as the fundamentalists desired (who wanted it to develop a strict code of conduct, ban anyone with liberal connections from speaking at the college, hire only fundamentalist professors, etc.).

Throughout the 1920's and '30's the fundamentalist Brethren had grown in numbers and influence under the leadership of Louis S. Bauman and Alva J. McClain. These men desired to turn the college into a fundamentalist school and direct the denomination on a similar course. But a large percentage of the church wanted to retain their conservative Brethren heritage without being forced into the mold of fundamentalism.

Those who lived through this era know that during the 1930's there was no middle ground: one was either a liberal or a fundamentalist. Those traditional Brethren who desired a positive, forward-looking mission to all of society without the reactionary, militant spirit of fundamentalism came under suspicion by the fundamentalist Brethren.

Between 1936 and 1939 a power struggle in the church occurred. This culminated in 1939 with a division of the church. The control of the denominational organization stayed in the hands of the traditional (Ashland) Brethren group. Only the Foreign Missionary Society came under the control of the fundamentalist (Grace) Brethren. But the Grace Brethren set up their own institutions and adopted the name, National Fellowship

of Brethren Churches (only recently has the term "Grace" been added to the official name). They established their headquarters at Winona Lake, Indiana, where they had already established Grace Theological Seminary. Of the approximately 32,000 members at the time of the split, about 16,000 went with each group.

A Church in Search of Itself (1940-1983)

The division affected the Ashland Brethren far more adversely than it did the Grace Brethren. Those elements that added vitality and zeal to the church—an aggressive home mission program, a successful foreign mission program, nearly all the young ministerial recruits—were inherited by the Grace group. This fact, coupled with the difficult and painful task of reorganizing local churches, created a period of depression and defeatism in The Brethren Church that lasted until the late 1950's. However, several significant steps taken especially since 1960 have given the church a fresh optimism and a renewed sense of its mission.

Prominent among these steps was the organization of Brethren Youth in 1946, which replaced the languishing Christian Endeavor program. The zeal of the youth, expressed through their Conventions, national projects, and Crusader program, began to pump new life into the denomination during the 1950's and '60's.

The missions program was left in a state of disarray following the division. Two-thirds of the home mission churches (including all the churches in the Northwest, Southern California, and Southeast districts) joined the Grace Brethren, and the entire foreign mission program fell under Grace Brethren control.

In 1940 the Missionary Board (formerly called the Home Mission Board) was authorized to engage in foreign mission work, an authority it had been given under the original 1892 charter. C.F. Yoder returned to

Charles F. Yoder began Brethren mission work in Argentina in 1909. Following the division of the church in 1939, he returned to Argentina in 1940 to begin a new work. Dr. Yoder also served as editor of the EVANGELIST from 1903-1907 and wrote a book, God's Means of Grace.



Argentina this same year to open a new Brethren mission. In 1948 the Brethren Church began to work in Nigeria in conjunction with the Church of the Brethren's existing program. Other fields have been opened in India (1969), Colombia (1974), Malaysia (1975), and Mexico (1979).

Home missions work was very slow to recover due to the lack of available ministers and the need to focus on reorganizing existing congregations. By the mid-1950's, however, the church had recaptured its old zeal for church extension. Church membership statistics for the period reveal a gradual increase until the late 1950's, followed by an opposite trend. Roll revision and the continuing rural character of the denomination have been factors in the decline.

Year	Churches Reporting	Membership
1940	ca. 100	17,282
1950	110	18,403
1960	110	18,207
1970	116	17,327
1980	124	15,485

Following the division, there was a general feeling that the church had become sidetracked from its historic heritage. In an effort to reacquaint the church with its historic teachings, several special publications appeared in the early 1940's, including an edition of Alexander Mack's writings and a reprinting of a series of doctrinal statements penned by the late J. Allen Miller. Nevertheless, the denomination continued to be a church in search of its special calling and mission for the next twenty years. Since 1960 a renewed interest in the heritage and thought of the church has begun to give us a new sense of identity and purpose. This renewed interest was manifested by the publication of the manual of instruction, *Our Faith* (1960), Albert Ronk's *History of the Brethren Church* (1968), the Board of Christian Education's *The Brethren: Growth in Life and Thought* (1975), and the forthcoming "Statement of Faith."

Paralleling this renewal of interest in Brethren heritage has been a growing desire for greater efficiency and coordination in the work at the denominational level. Calls by Conference moderators in 1945, 1949, 1950, and 1951 for greater coordination fell on deaf ears. Not until 1955 was anything done to deal with this great need. In that year a council of denominational boards, which would come to be called Central Council, was formed. The process of seeking greater effi-

The Brethren Church Today

District	Number of churches	Member-ship	Av. Worship attendance
Florida	5	848	533
Southeast	17	1,506	1,176
Pennsylvania	23	2,189	1,485
Ohio	20	2,937	1,995
Indiana	39	5,459	4,071
Central	5	892	438
Midwest	6	271	276
Southwest	3	339	188
N. California	3	270	223
Mission	2	86	116
Totals	123	14,797	10,501

Foreign mission programs are supported in Argentina, Colombia, India, Malaysia, and Mexico.

The ten largest Brethren churches in 1982 were Sarasota, Fla. (735); New Lebanon, Ohio (572); Goshen, Ind. (458); Ashland, Ohio (444); Berlin, Pa. (435); Nappanee, Ind. (390); North Manchester, Ind. (389); Jefferson, Ind. (375); St. James, Md. (340); and Winding Waters, Ind. (290).

Source: Statistician's report for the 1983 General Conference.

ciency at the denominational level has led to further changes. The 31-member Central Council was replaced in 1978 by a 9-member Executive Committee of General Conference. In 1979 General Conference approved the selection of three denominational directors by the new Executive Committee: Directors of Pastoral Ministries, Denominational Business, and Denominational Ministries.

Education continues to be an important part of our Progressive legacy. Ashland College saw steady growth during the 1940's and '50's and accelerated in the '60's. The drop in the national student population forced greater austerity in the '70's, though the current president, Joseph Shultz, is pursuing a bold agenda including extension programs, masters degree programs, and training in technical fields. During the 1960's and '70's Ashland Theological Seminary grew under Dr. Shultz's leadership from the smallest such institution in Ohio to the largest. It has built a solid evangelical reputation that has taken the seminary from primarily a Brethren student body to an ecumenical body united by a common fellowship in Christ.

A better understanding of our Brethren identity, more effective organization at the denominational level, renewed youth and missions programs, and a revitalized Ashland College and burgeoning Seminary have given the denomination a new optimism and direction. The future for the heirs of the Progressive movement is bright if we continue to live our faith according to the calling God has entrusted to us and rely upon the wisdom and power God has given us through Christ in Scripture and the Spirit. [†]

Is The Brethren Church Still Progressive?

by Richard E. Allison

A PROGRESSIVE church is open to the future with a desire to grow closer to the Lord and a hunger for new ideas and practices. It seeks to know the Lord and to put into practice what it knows. The designation "progressive" arose over the issues debated by the three factions of the church in the middle to late nineteenth century.

The Old Order were conservative in the sense that they resisted any change in the confirmed practices of the church, believing that change would be destructive to the church's fraternal nature. This position found expression in the Miami Valley Elders Petition. It called for the removal of the "Fast Element" from among them.

High school education was opposed for fear it would create the desire for an educated ministry. Sunday schools were opposed as being contrary to the principles of the New Testament, which say that parents and not others are responsible for the nurturing of their children. Revival meetings were opposed because of the emotional pressure they characteristically brought upon persons. The New Testament practice of evangelism, they claimed, was to rely on reasoning over a period of time. The salaried or paid ministry was opposed as being contrary to the practice of the New Testament. In feet washing, they wanted no change in the practice of the double mode, in which one person washed several persons' feet and another person dried them.¹

The Progressives were eager for change in the sense that they wanted more openness to the culture in order to enhance the mission

¹*Minutes of the Annual Meetings of the Church of the Brethren* (Elgin, Illinois: Brethren Publishing House, 1909), p. 375.

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of the church. This position was defined in *The Progressive Christian*.² It said:

1. The "gospel alone" contains all that is essential. We need neither more nor less. The gospel should not be displaced by the decisions of Annual Meeting.

2. The fundamental doctrines of religion must be uniformly held. Faith in the Lord Jesus Christ, repentance toward God and baptism in the name of the Father, Son, and the Holy Spirit are conditions of pardon for past sins and membership in the kingdom of God.

3. Trine immersion, footwashing, the Lord's Supper as a full meal with brothers and sisters alike breaking the bread and passing the cup, the salutation with the Holy Kiss, the anointing of the sick with oil, non-resistance and opposition to war, non-conformity to the world in dress and conduct were to be universally practiced.

4. Educational enterprises, especially for youth, were advocated in order to prepare young people for the challenges of a new day. Sunday schools were considered important in order for the church to upgrade its program of nurture.

5. Prayer meetings, Bible classes, mission work, and evangelistic meetings were necessary for the church to carry on its mission of reaching the world.

6. A paid ministry would enhance the quality and performance of ministry.

7. Church government should be democratic.

8. Conferences are for social and consultative purposes. They are advisory in nature.

9. Publications should be channels for dialogue offering a free rostrum for polite interchange.

The Conservatives wanted to hold on to the positive elements of the past and at the

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²Henry R. Holsinger and Stephen H. Bashor, "Progressive Unity—Our Principles Defined, *The Progressive Christian*, Vol. III (October 7, 1881): 2.

***"For Progressives, it is the gospel alone that is our authority.
Where the gospel speaks, that is all that needs to be said."***

same time be open to the beckoning of the present. This required that they proceed cautiously, saying, "While we are conservative, we are also progressive." This position is represented by W.J.H. Bauman, who wrote, "I agree with the progressives in their principles, but don't like their spirit. The reformation they are pleading for is needed but they are in too great haste in bringing it about. . . . The work must be gradually done."³

The clash between the three groups was coming. This is evident as one considers the following events:

1851—Henry Kurtz began publication of *The Gospel Visitor*.

1852—Jacob Miller began a high school.

1856—John Kline petitioned Annual Meeting to devise a plan for evangelism.

1861—A seminary was begun.

These events caused considerable agitation among the Old Order, who tended toward legalizing the forms of the past, the Progressives, who emphasized adapting to the modern world, and the Conservatives, who exploited the situation to their own advantage.

Now in terms of the above, is The Brethren Church today still progressive? The issues collect around three poles.⁴ But first we must note that the debate does not focus on doctrine. The Progressives were not innovative but conservative in how they handled the Scriptures.

The first issue is polity. The search was for a more efficient and effective organization. The Progressives sought for greater liberty. They wanted more freedom in practice. Decisions were to be made democratically, with majority rule.

Today we are continuing the search for a more efficient and effective organization. The current reshuffling of denominational structures is evidence of this. It is difficult to assess how much liberty of practice we are willing to tolerate. The pursuit of efficiency and effectiveness moves us toward more central control. There are those who want to be open to the Spirit in practice and there are those

who seek uniformity. The historic Brethren have lived in the tension between word and Spirit.

The second issue is authority. For Progressives, it is the gospel alone that is our authority. Where the gospel speaks, that is all that needs to be said. Where it is silent, we should not replace it with the edicts of General Conference, but allow liberty. Today we struggle between those who see the Bible as a flat book into which one may dip as one pleases and proof text to one's heart's delight, and those who believe one must take seriously the fact that the Bible was written from the perspective of several ancient cultures and must be interpreted in the light of a contemporary culture.

The third issue is that of innovations. How do we decide which new practices are to be baptized and which are to be rejected. The Progressives recommended altering practices of dialogue, dress, education, evangelism, nurture, and ministry for the sake of drawing closer to the world and for a more effective and efficient church.

Today we are relatively closed to most innovations. We are slow to take on new ventures lest we lose the "little" that remains. We are protective rather than venturesome. We've lost contact with the God of might and miracles. We venture forth to accomplish what we can do on our own.

In publications we are attempting to establish dialogue, but it is a struggle since it has been controlled for several generations. Dress is not a question. Lifestyle is. Most are comfortable in the simpler styles set by the world. In education, locally we are struggling. Our people come to worship and celebrate, but they don't generally come to be nurtured. We remain anchored to 19th century, outmoded educational materials and procedures. The college and the seminary are making a mark in the educational world that is by-and-large ignored or questioned.

Evangelistically we also struggle. Revival meetings that blessed the 19th century Progressives have turned into dry cows that seem unable to turn out to pasture. The Ralph Neighbour workshops can perhaps point the way to becoming progressive in the area of church life.

Are we progressive today or not? It depends where you look. [

³W.T.H. Bauman, "Keeping Still," *The Brethren's Evangelist*, Vol. VI (April 9, 1884), 2.

⁴Dale R. Stoffer, "Progressivism—A Definition," *Ashland Theological Journal* (Fall 1982), 37-38.

Our Centennial Churches

Seventeen Brethren congregations still in existence today were either established before 1883 and became a part of The Brethren Church that year or else were begun sometime during 1883. On this and the following pages, **Jean Troup** gives a brief sketch of the founding of each of these congregations and a few additional historical details about each church, including its membership figure as of the end of 1982.

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First Brethren Church of Ashland

The first service of the Ashland, Ohio, First Brethren Church was held on May 15, 1879, when Stephen Bashor preached a message on the authenticity of the Bible in the chapel of Founder's Hall on the Ashland College campus. The church continued to meet in the chapel for the next forty-eight years.

Though organized by Elder S.Z. Sharp in 1879, the congregation had no formal minister until 1923. During the years without a full-time minister, the church's pulpit was filled by five presidents of Ashland College, four editors of the *EVANGELIST*, and other ministers who were members of the local brotherhood.

In 1912 and again in 1919, land was obtained and plans drawn for a church building. Both times, however, the members thought it ill-advised to continue the project. Finally, in 1925, E.L. Kilhefner bought a tract of land on Park Street and offered it to the congregation if they would construct a church building on it. The church members accepted his gift of land and his offer to match the congregation's giving dollar for dollar. The present church building was constructed that year and dedicated May 23, 1926.



The church has continued to make improvements to its property, razing the old parsonage in 1953 and replacing it with the present parsonage in 1955. Ten years later an educational wing was added. Other remodeling has also been done since that time.

Arden Gilmer is the present senior pastor of the Ashland congregation, and James Miller is associate pastor. Membership is 444.

Berlin Brethren Church

By the fall of 1880, the Brothers' Valley German Baptist congregation in Somerset County, Pa., had grown to over 400 members. So at a meeting held October 23, 1880, with Elder P.J. Brown presiding, the church decided to divide into four districts—Berlin, Somerset, Stony Creek, and Brother's Valley. H.R. Holsinger was chosen to pastor the Berlin district.



The original "Holsinger" church building (right) was torn down earlier this year. The present building is at the left.

The actual organization of the Berlin church took place on January 1, 1881, at a council meeting held in the Beachdale meeting house. On the 29th of the same month, the congregation made plans to build its own meeting house. Property on Main Street in Berlin was purchased from Brother Samuel Forney for \$350, and construction began. The building was dedicated December 4th of that year.

This building was used for the next 45 years, but eventually became too small for the congregation. So in 1925 a new structure was begun. The new church building was dedicated April 25, 1926. A number of improvements have been made to this building since 1926, but it is still in use. The original church building stood at the rear of the church lot until earlier this year, when it was torn down.

The Berlin congregation has made a significant contribution to the leadership of The Brethren Church. From its membership eleven men have been ordained as elders, and three women have served as missionaries. Rev. Ralph Mills has been pastor of the church since 1956. Membership is 435.

Brush Valley Brethren Church



The Brush Valley Brethren Church near Adrian, Pa., was organized February 13, 1876, after a two-week revival by J.B. Wampler resulted in 23 conversions. The new believers began meeting in a building called John's Meeting House, which was erected on the property of charter member John A. John. The name Brush Valley was taken when a log church building replaced the original meeting house in 1878.

The old log church was torn down when the present sanctuary was built in 1921 and dedicated February 6, 1922. A basement and Sunday school classrooms were added 26 years later. Further improvements and additions to the property were made in 1953, 1955, and 1958. In 1973 an educational wing was added.

On August 7, 1966, The Brush Valley Church ordained Thomas Kidder into the ministry, a year after he was called to pastor the congregation. Rev. Kidder remains the church's pastor. Membership is 157.

Falls City Brethren Church

The Falls City, Nebr., Brethren Church is one of the oldest Brethren congregations. It was started in 1867 when some Brethren families from Carroll County, Ill., relocated in an area near Falls City and began meeting for worship. They met in schoolhouses and other buildings and were taught by resident elders S.C. Stump, Wm. Forney, and Henry Meyers.

The church grew gradually and by 1880 the country schoolhouse was no longer large enough to accommodate the congregation. So in the summer of that year a 40- by 60-foot church building was constructed four miles north of Falls City at a place known as Silver Creek. The church was called the Silver Creek Brethren Church.

After the split of 1882, the Progressive Brethren

purchased the conservatives' half ownership of the building and immediately remodeled it.

In 1886 the church expanded its ministry by renting a house in Falls City. Sunday morning services were held at the Silver Creek building and evening services were held at the rented house.

By spring of 1897 the congregation decided to build inside the city, and the Falls City Brethren Church building was erected. It was a modern structure for the time, equipped with a furnace, a baptistry, and plate glass windows. The congregation continued to meet in both buildings until 1902, when it moved to the city.

Jim Thomas is the current pastor of the Falls City Brethren Church. Membership is 45.

First Brethren Church of Gratis

Early in 1883 pastors R.Z. Replogle and N.S. Worst began holding occasional services at the Methodist Church in Winchester (now Gratis), Ohio. In June of the same year Levi and Lorinda Barnhart attended the Dayton Convention representing the Gratis church. Later they became the first members of the new congregation.

Edward Mason began pastoring the congregation in 1885, and the first Communion service was held that year. The following year Rev. Mallot joined Rev. Mason and conducted protracted meetings. One hundred members were added, 60 by baptism.

Sunday services were held in the United Brethren building until 1888, when the congregation dedicated its first church building on East Street.

The church grew considerably during the pastorate of J.L. Kimmel (1901-07), when 100 new members were added. Then during George Jones' pastorate (1910-17), the church experienced another revival,



when services conducted by W.A. Garber resulted in more than 100 decisions for Christ.

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Then on a windy April 9 in 1915, tragedy struck. The church building caught fire when shingles from a burning barn ignited the roof. The wind scattered burning shingles across the town, and 39 buildings were set ablaze at once. In the end the newly remodeled church building lay in ashes.

Though the building was destroyed, the members

had vision, and two days after the fire they began plans to rebuild. In spite of the fact that the church was heavily in debt for remodeling on the old building, the new church building was completed and dedicated just over one year from the date on which the old building was leveled.

The present pastor of the Gratis First Brethren Church is Jeff Geaslen. Membership is 151.

Hillcrest Brethren Church

The Brethren Church in Dayton, Ohio was organized on Thursday, April 20, 1882. Elder J.W. Beer was one of those officiating when twelve charter members met to organize a church in the back room of the old German Baptist Church. Samuel Keihl was called into the ministry and chosen as pastor the same day. He served in this capacity for five years without remuneration, and the congregation grew to sixty-four members.

In 1887 a court decision on property rights forced the congregation to find a new meeting site. The church met in various rented halls and church build-



ings until 1892, when they began meeting in a frame church on Clemmer Street. Seven years later the church bought a church building on Conover Street where they experienced slow but steady growth.

On August 9, 1908, forty-two members of the College Street German Baptist Church joined the Brethren Church in unison. This action greatly encouraged the struggling congregation, and a continuing revival began. Elders Bell, Beachler, and Bame held revival services through January 1911. This brought about rapid growth and a need for larger facilities.

Property was purchased on the corner of Third and Grosvenor Streets and a large, beautiful edifice was completed the following year. The dedication service, May 12, 1912, was held at the end of a March through April revival conducted by Rev. Wm. A. Garber and Dr. Charles Bame in which 185 confessions of faith were made. The membership increased rapidly and by 1920 the church had well over 1,000 members.

In 1939 the Ashland Brethren and Grace Brethren parted ways, and again a court decision on property rights forced the Ashland Brethren to find a new place to meet. On January 17, 1943, the present building on the corner of Hillcrest and North Main Streets was dedicated. In 1955 an educational wing was added.

Dennis Wilson is now pastor of the Hillcrest Brethren Church. Membership is 96.

Lathrop Brethren Church

In 1886 Elder George Wolfe, Jr., and 17 other Brethren moved from Illinois to Montgomery County, California. There, in 1858, they organized a church, and two years later they relocated in San Joaquin County, near Lathrop.

For several years the church ran Sunday school at various locations, but worshiped in a union church with members of other denominations. The Brethren

operated and held control over the property, however. After the Dayton Convention in 1883, the congregation aligned itself with The Brethren Church.

In 1921 the church constructed a church building, which is still in use at the present time. A new, much larger building is now under construction. James Sluss is pastor of the Lathrop congregation. The church has 72 members.

Masontown Brethren Church

The controversy that was affecting the entire German Baptist Church reached the Fairview congregation, located near Masontown, Pa., as well. As a result, in 1882 John and Elizabeth Sterling withdrew their memberships, along with those of their six children, from the Fairview Church.

In November of 1883 revival services were held in the Methodist meeting house in Masontown. The meetings lasted until December 3, and 19 people ac-

cepted the Lord. At the close of the meetings the new converts were baptized in the Monongahela River and A.J. Sterling was elected their pastor.

Ground was purchased for a meeting house and on September 13, 1885, elders P.J. Brown and H.R. Hol-singer conducted the dedication service for the new building.

Soon afterwards S.H. Bashor, "the most successful

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Tunker revivalist in the history of the denomination" according to Holsinger, held a revival in which thirty additional people became members of the kingdom and the local congregation.

The Masontown Brethren Church has ordained

seven elders in The Brethren Church. They are: A.J. Sterling, Mary M. Sterling, George W. DeBolt, William Gars, William Gray, Clayton Berkshire, and Charles Berkshire.

Robert Byler is presently pastor of the Masontown Brethren Church. Membership is 138.

Main Street Brethren Church

The Main Street Brethren Church of Meyersdale, Pa., originated when 26 people withdrew from the German Baptist Church of Meyersdale after much controversy. The small group met in January of 1881 and petitioned the Berlin Brethren Church to accept them as the Meyersdale branch of the Berlin congregation. The petition was accepted and H.R. Holsinger, along with A.D. Gnagey, began to preach for them in Livengood's Hall every Thursday evening.

Although the Meyersdale group attempted a reconciliation with the German Baptist Church, they were not successful. So they officially organized themselves as the Second Brethren Church of Meyersdale and proceeded to build a church building. They dedicated the structure on November 6, 1881, and commenced revival services the same day. At the close of the meetings, twelve persons were baptized and six persons joined the church by letter.

A new building was constructed at the present location in 1909 and dedicated March 13, 1910, with Ashland College President Dr. J.L. Gillin the speaker.

The church grew steadily, but was seriously affected by the division of 1939, when the two factions sued for property rights. After a difficult court battle, the Ash-



land Brethren won suit, but the church's work was hindered in the process.

Robert M. Payne is the current pastor of the Main Street congregation. Membership is 70.

First Brethren Church of Milford



Shortly after the Arnold's Grove Annual Meeting in 1882, a small group of believers invited "Progressive" preachers to preach in Milford, Indiana. Elder John Nicholson organized the group and established a congregation in 1883.

In January 1885 the church called its first pastor. Meetings were held in the Christian Church building until 1886, when a brick meeting house was built. S.H. Bashor preached the dedication sermon on October 24, 1886, and held revival services following the dedication.

Over the years the church experienced steady growth with a marked influx of new members under the preaching of R.F. Mallot and G.W. Rensch, and during revival services conducted by S.H. Bashor.

In an article in the *EVANGELIST*, G.W. Rensch, pastor from 1892 to 1900, noted that the Milford church was known for discipline among her members and that "at least five other congregations have been organized through the influence of members."

In 1980 the Milford church bought a vacant building and dedicated The First Brethren Fellowship Center. Presently the church is engaged in a building project (see the July 1983 *EVANGELIST*, p. 23).

Paul D. Tinkel is the current pastor of the Milford First Brethren Church. Membership is 94.

First Brethren Church of North Manchester

Twenty-five persons under the eldership of John Nicholson organized the First Brethren Church of North Manchester in 1883. They met in the United Brethren Church building until July 1885, when the United Brethren church decided to build a new structure. The members of the First Brethren Church bought the old U.B. building and moved it to the site of the present building on the corner of Fifth and Sycamore streets.

The church continued to grow after the move and experienced a thrust of growth in 1907 when I.D. Bowman held a revival in which 64 people came to know the Lord!

This growth helped create a need for a larger facility. The old church building was moved to the rear of the lot and used while a new structure was erected. The building was completed in 1912 and was quickly filled after another successful revival resulted in 47 additional members in 1914.

In more recent years the congregation has taken on a number of building projects. In 1957 they completed an annex which provided space for classrooms, a library, a pastor's study, a nursery, and restrooms. Then in 1978 they built another wing for more classrooms, a fellowship room, and office space.



From 1962 to 1982 Rev. Woodrow Immel was pastor of the congregation. During his pastorate, five men were ordained to the pastoral ministry — Larry Bolinger, Clarence Kindley, Richard Boyd, Mark Baker, and Timothy Garner. The present pastor of the church is Rev. Archie Nevins. Membership 389.

First Brethren Church of Pleasant Hill

Around the year 1815, German Baptist families began to settle in western Miami County, Ohio. They first met for worship in homes, but in time they built a church building just outside of Newton (now Pleasant Hill), Ohio. Later they built a new building in town.

Unrest within the German Baptist Church led to the withdrawal of twenty persons from the congregation in 1874. The small group met to organize a new church on July 18, 1874, at the home of Elias Teeter. They met in a rented Baptist church building and adopted the name "The Congregational Church." Elder John Cadwalader was their leader.

In April of the following year the Brethren purchased a lot in Pleasant Hill and constructed a 36- by 50-foot church building. Although many changes have been made to it, the original building is still in use as the main sanctuary.

In 1883 the congregation consolidated with The Brethren Church and changed its name to The Progressive Brethren Church. The church retained this name until 1920, when it was changed to the First Brethren Church of Pleasant Hill.



The Pleasant Hill building as it appeared in 1912. It has since been bricked, added to, and remodeled various times.

Gene Eckerly has been the pastor since 1968. The church has 214 members.

First Brethren Church of Roann

The Roann First Brethren Church had its beginnings in Miami County, Indiana. The eleven charter members organized at the Creek's schoolhouse on June 20, 1880, and were known as a Congregational Brethren Church.

Elder J.H. Swihart held a revival service in the spring of the following year at Eureka schoolhouse, in Wabash County, south of Roann. Twenty persons were converted and joined the church, which began meeting

(continued on next page)



Tiosa Brethren Church

The Tiosa Brethren Church located near Rochester, Ind., was organized under the leadership of J.A. Ridenour on December 26, 1883. The seventeen charter members met in a schoolhouse for several months. Then Jacob and Catherine Miller donated the land and lumber for a church building. The 36- by 54-foot structure was erected the following year and dedicated on October 19, 1884. Stephen H. Bashor preached the dedication sermon.

The same building is still in use today, but has been improved and remodeled a number of times. From 1914 to 1957 a number of improvements were made, including a basement, more classrooms, a new furnace, and new restrooms. The most recent building project took place in 1980 when the steeple and entryway were removed and a new section was added providing space for a foyer, pastor's study, classrooms, nursery, and restrooms.

(continued from previous page)
in the Eureka schoolhouse. On June 9, 1883, the congregation united with the Progressive Brethren Church.

In 1890 the congregation began to build the present church building, which they completed two years later. In 1953 the church members approved a major remodeling and expansion project that would take until June 16, 1957, to complete. The project included reversing and remodeling the sanctuary and adding an education annex. Most of the work was accomplished by volunteer labor. The sanctuary was remodeled again in 1965 and in 1977.

The Roann First Brethren Church is currently pastored by Jim and Jennifer Ray. Membership is 126.



Several well-known leaders in the denomination have been pastors of the Tiosa Church. They include H.R. Holsinger, J.W. Beer, and A.T. Ronk. Don Snel presently pastors the Tiosa congregation. Membership is 98.

Vinco Brethren Church

The Brethren Church of Vinco, Pennsylvania, was begun by Progressive Brethren who separated from the Horner Dunkard Church. In 1881 the congregation purchased the United Brethren church building and began meeting there for services. The congrega-



tion grew under the early leadership of Stephen Hildebrand, Solomon Benshoff, and William Byers.

In 1941 the church began an extensive remodeling project. But in the midst of the remodeling, a fire broke out on the evening of May 30. The building was completely destroyed. Yet, shortly after the fire, Mrs. C.Y. Gilmer wrote, "Many tears were shed, but the dear Brethren and Sisters are determined to carry on. Realizing that God had preserved them through more serious trial they face this one with fortitude."

Work was immediately begun on a new stone building, which was constructed on the old foundation. The church building was dedicated May 24, 1942, less than a year after the old building was destroyed.

A Fellowship House was built on the church property in 1953, and a large Sunday school annex was added to the church building in 1955. By 1963 the congregation had outgrown its sanctuary, and plans were made to add to the building to provide a large sanctuary and additional Sunday school classrooms. This addition was completed in 1965.

The Vinco Brethren Church is now pastored by Carl Phillips. Membership is 267.

Valley Brethren Church



The Valley Brethren Church, Jones Mills, Pa., was founded by Progressive Brethren as a result of the German Baptist controversy of the 1880's. J.B. Wampler helped organize the group into a new church in the fall of 1883.

The church met in a schoolhouse until 1885, when a church building was constructed on Route 711. This building was used until 1976, when the congregation built a new structure. The original church building still stands, but was sold and is now an antique shop.

The church bought property on Mountain View Road, and construction of the new church building was begun in 1974. It was dedicated (debt free) August 26, 1976. A baptistry was added in 1980.

Jerald Radcliff has been the pastor of the Valley Brethren Church since 1977. Membership is 102.

First Brethren Church of Waterloo

On August 21, 1883, the Orange German Baptist Church in Black Hawk County, Iowa, held a council meeting to discuss the controversy between the Progressive and the Conservative elements in the congregation. The discussion was heated and produced no resolutions.

A month later the council met again and decided to divide the church, splitting the property between the two factions. The Conservatives took the South Waterloo Church and the Progressives took the smaller meeting house located two miles west of Hudson, Iowa. The Progressives organized into a church on August 27, 1883, and shortly thereafter called John Nicholson as their pastor.

In December the group decided that the church could serve the members better if the building were located in Hudson. The church had already decided to build another place of worship in Orange as well, since many Brethren lived there. The latter building was to be known as the Enon Church.

Until 1893 Enon and Hudson shared the same pastor and were considered one congregation. During these ten years the congregation was pastored by S.H. Ashor, J.W. Swihart, H.R. Holsinger, and S.J. Harrison.

In 1889 Holsinger moved his printing business and began to publish the EVANGELIST from Waterloo. Many other Brethren had moved into Waterloo from the country, and with impetus from Holsinger, soon became interested in building a meeting house in the city. So in 1893 the Enon Church appointed a committee to look into the possibility of building in Waterloo. The church house was built and dedicated free of debt in 1900.

On January 2, 1902, a resolution was passed which organized the membership into two separate congregations. The Enon Church gradually diminished as more and more of its members moved to the city, and in 1909 it disbanded.

The Waterloo Church continued to grow and in 1913



a lot was purchased on which to build a still larger building. A new church edifice was constructed on the corner of Sixth and Wellington Streets and was dedicated February 22, 1914. The building has been remodeled since, but is still in use. Rev. Lynn Mercer is the current pastor. Membership is 211.

Brethren Publishing Company Annual Corporation Meeting

The annual corporation meeting of the Brethren Publishing Company will be held Tuesday, August 9, during the 3:00 p.m. (EDT) business session of the General Conference of The Brethren Church. The meeting will be held in the John C. Myers Convocation Center, Ashland College, Ashland, Ohio.

Delegates to the General Conference constitute the membership of the corporation.

—Gene A. Geaslen, Secretary

The Brethren Evangelist

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The Brethren Church

Throughout

Its One Hundred Years



Copies of 1903, 1923, 1943, 1963, and 1983 issues of THE BRETHREN EVANGELIST.

- Challenging Brethren to greater commitment.
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Evangelist
September 1983

"Rekindling the Gift of God"



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"Centennial Celebration"
Church
A report of the Brethren



Learning From Our Heritage

by Dale R. Stoffer

Reflections on General Conference

NOW that another General Conference is over, it is time for us to return home and ask, "So What? What difference did all those messages, reports, and business meetings make?" The cynic in me, looking at our past record (what about "25 by 75"?), wants to answer with a barely audible, "Not very much."

A study of the history of our Conferences reveals an unflattering record of decisions, policies, and slogans passed by the delegates but never implemented by our local churches. There must be a diabolical short circuit between our national and local bodies that is the source of this problem. Lest we get the idea that this problem is of recent origin, however, let us hear Henry Holsinger's comments in 1894:

There is one thing among us which must be removed or we will disintegrate: and that is selfishness or insubordination. We go together in state and national conferences and resolve and promise to do, and then go home and obstinately refuse to do or even afford an opportunity to obey the decisions we helped to make.

At times I get the feeling that our national organization is made the scapegoat for our problems. Let us remember that we are *congregational* in government and that the success or failure of our denomination rests not on our national leadership (who serve only at our pleasure), but upon us in the *local* church. As Holsinger noted above, *we* are the ones who set the policies and make the decisions that guide our church.

Many Brethren also have the notion that because we are congregational in government, we are under no obligation to carry out the decisions of the Conference. (Actually, we are not congregational, but *limited* congregational in government, for every church is bound to uphold the essentials of the gospel or face Conference's rejection of that church's delegates). In a sense this idea that we are under no obligation is true, for The Brethren Church has always held Conference decisions to be advisory. *But*, we who made those decisions bear a moral and spiritual obligation to abide by the commitments *we* assumed by sharing in the decision-making process. To interpret advisory to mean "not obliged to" rather than "morally responsible for" will certainly lead to the disintegration of which Holsinger warned.

I find it most interesting that the early Brethren held decisions made by Annual Meeting to be "only" advisory also. Nevertheless, note Alexander Mack,

Jr.'s, comments about how his Germantown church viewed the decisions arrived at by the gathered leaders:

After careful deliberation the visiting brethren [elders from other Brethren churches] gave us, in the fear of the Lord, an advice to which they signed their names. We Germantown brethren [their representatives] also have signed in the name of the entire congregation, to bear witness that we have received their advice in submissive love and are willing to submit to the same loving advice, in the fear of the Lord

When we come to Conference and vote on important issues, we in a sense "sign the name of our entire congregation" to that decision.

There are two significant spiritual reasons why we should seek to implement decisions we have made collectively at Conference.

First, as Brethren we believe that when we approach questions with open minds, seeking the Lord will, the Holy Spirit will lead us to an appropriate decision (based on Acts 15, especially note verse 28). We certainly do not claim infallibility, but neither should we treat our decisions lightly, for as Holsinger observes, that is "selfishness and insubordination" to the working of the Spirit.

Second, historically Brethren have prided themselves on being people of their word. Simply to say word of commitment bound them before God to fulfill the pledge. They would not have dared to bring shame upon their Lord by any lack of integrity or dishonesty (see Matt. 5:33-37; James 5:12). When we commit ourselves to a particular policy or decision at Conference we should do so with the solemn intention of carrying it out. If we do not, we bring our integrity as Christian people into question.

At this Conference we made some noteworthy decisions: to commit ourselves to personal and corporate revival; to engage in serious goal setting in our local churches; to reemphasize church growth; to challenge our youth by providing opportunities for ministry; give attention to the image we present through our architecture and landscaping; for each church to pay credential fees before any delegates from that church can be seated; to reflect upon the implications of Jesus' call to love our enemies.

What difference will these decisions make? Not unless all of us during this next year pledge ourselves and our local churches to fulfill the commitments which the Spirit guided us at Conference.

The Brethren Evangelist

*Serving The Brethren Church
throughout its one hundred years.*

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Cover

Brethren at this year's General Conference with the symbol of this year's theme in their midst. Let us pray that this picture symbolizes what happened at Conference, a rekindling of God's gift that will spread among Brethren and lead to revival in The Brethren Church.

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Dr. Donald Rinehart's moderator's address to the 95th General Conference of The Brethren Church.

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2 Learning From Our Heritage

About This Issue

Due to the special nature of this year's General Conference (our Brethren "Centennial Celebration"), this entire issue of the EVANGELIST is devoted to a report of this Conference. This also made it possible to include summaries of the "Vision Presentations" which the various boards, ministries, and auxiliaries of The Brethren Church shared during Conference week (see pages 22-27).

Because of the special "Brethren Church Centennial Issue" of the EVANGELIST last month and the extended coverage of General Conference this month, it was not possible to include news about Brethren churches and individuals in either issue. Nor were we able to include Alvin Shifflett's regular column, "The Salt Shaker." Look for both "The Salt Shaker" and an extended "update" section of news of the Brethren to reappear in next month's issue of the EVANGELIST.

Conference photos, except where noted, by Howard Mack and Dick Winfield.

Rekindle the Gift of God

Dr. Donald Rinehart's moderator's address to the 95th General Conference of The Brethren Church.



Moderator Rinehart

DELEGATES and friends of The Brethren Church: welcome to the 95th General Conference, which is also the Centennial Celebration of the Progressive Movement of The Brethren Church. This is a historic occasion, and I am delighted that you are present to celebrate the event with us.

It has been a rewarding experience and a genuine privilege to serve as your moderator. It has been enlightening to attend each of the district conferences, to share in the reports of the ongoing ministry of the Lord's work, and to make many new friends across the brotherhood. Thank you for this opportunity.

There are many who have been so supportive of my assigned responsibilities. I want to say thanks to my family. Jan, my wife, has kept the home fires burning in my absence, and she has been a constant blessing in my ministry and a source of strength and encouragement for 24 years. Our children, Melissa, Melinda, and Todd, have been both patient and understanding of my schedule, and they continue to be the joy of their parents' lives.

Gratitude is expressed to the General Conference Executive Committee for the cooperation expressed in so many helpful ways. Ron Waters, Director of Denominational Business, has done outstanding work in giving attention to the multitude of details that are a part of every General Conference. Ron has re-

mained cheerful through it all, and with our prayers he may even survive to see yet another General Conference.

Now comes the very difficult task of attempting to report the spiritual pulse and present condition of health in The Brethren Church. If you were at this moment to give me a multiple choice question which read: "The moderator's report on the spiritual state of the church is (A) an awesome task; (B) a formidable responsibility; (C) impossible; (D) all of the above;" without hesitation I would select "(D) all of the above." As difficult as that annual task remains, it must be attempted.

Let's begin by examining the scripture chosen for the theme of this historic event. Paul wrote to Timothy, "I remind you to rekindle the gift of God that is within you through the laying on of hands, for God did not give us a spirit of timidity but a spirit of power and love and self-control" (II Timothy 1:6, 7). What is Paul saying? He was thankful for Timothy's faith, and because of that faith Timothy is reminded of God's commission to him. It is a heavy responsibility. Among other things, Paul is saying to Timothy, take time to nurture that which is within you so that you have the strength and love and discipline to reach out to others. No new gift is needed; Timothy simply needs to rekindle what he has already received.

We could debate whether Paul is exhorting Timothy "to rekindle afresh" or "to keep in full flame" this gift of God. Regardless, Paul

Dr. Rinehart is Dean of the School of Arts and Humanities and Professor of Religion at Ashland College.

"How often we rush off to do exciting, wonderful things for the Lord when we ought to be waiting for the Holy Spirit to rekindle the gift of God within us."

is unwilling to accept less than a fire burning at full flame.

Hence I remind you to rekindle the gift of God that is within you. The gift is more than natural ability. The *charisma* or gift is identified as being in Timothy, an internal grace, not an external operation. The *Tyndale New Testament Commentary* suggests that "Every Christian minister needs at times to return to the inspiration of his ordination, to be reminded not only of the greatness of his calling, but also of the adequacy of the divine grace which enables him to perform it. Indeed, every Christian worker . . . requires assurance that God never commissions anyone to a task without imparting a special gift appropriate for it" (*The Pastoral Epistles*, p. 126).

Some of us may be like Timothy. We are timid. But the scripture says the spirit of power is given that we might use strength of character to be bold. How often have you observed the naturally timid man develop a boldness that was not his own when he was called in the name of the Lord to fulfill a difficult ministry? That exemplifies the spirit of power which Paul tells Timothy is God's gift.

"Brethren, our problem is that we often want to have the mastery of others without first having been controlled ourselves by the Spirit."

But any demonstration of power without the spirit of His love is of little or no value. Paul's great hymn of love in I Corinthians 13 reminds us that the speaking in the tongues of men and angels, possessing prophetic powers, understanding mysteries, having a faith that would remove mountains, or giving away everything will gain us nothing if we do not season it with love.

So then, we need to rekindle God's spirit within us so that it is filled with power and filled with love. And what else?

Self-control is also mentioned. Every gift is divinely bestowed, including self-control. Richard Foster, in his book *Celebration of*

Discipline, writes that inner righteousness is a gift from God to be graciously received. The needed change within us is God's work, not ours. "God has given us the Disciplines of the spiritual life as a means of receiving His grace. The Disciplines allow us to place ourselves before God so that He can transform us" (p. 6).

Brethren, our problem is that we often want to have the mastery of others without first having been controlled ourselves by the Spirit. The point being that as a fire has no lasting light or warmth to give if it is neglected, so it is with our spiritual lives. The gift must be rekindled! The church, Brethren included, still has a great ministry to share with a needy world, if we will take the time to rekindle the gift within us.

The Pulse of America

As a nation we have strengths and weaknesses. You are, of course, aware of the statistics that suggest that our moral values and character have diminished. For example, 45 percent of all marriages end in divorce; 350,000 illegitimate births are registered annually; 65,000 teenage abortions are performed each year; and the suicide rate has tripled in the last 20 years. One might then reach the conclusion that the American society is falling apart. And yet a 1982 Gallop Poll reflects that American values and attitudes seem to be changing. Perhaps we are swinging back toward the more positive values of our forefathers.

Listen to the positive statistics of this 1982 Gallop Poll. Eighty-eight percent of those interviewed said they were highly satisfied with their marriage. Seventy-one percent would like to see less emphasis placed on money, while 76 percent wanted to see a greater role for religion in people's lives. Teenagers involved in Bible study increased from 27 percent in 1978 to 41 percent in 1982. At the same time, those involved in adult religious education, other than worship service, has increased from 17 percent in 1978 to 26 percent in 1982. Whatever the poll is saying, it seems to indicate the pulse of the American

(continued on next page)

society is again searching for moral values and spiritual ideals.

Let me ask you, who do you think will speak to that renewed interest?

The Pulse of the Brethren Church

Before we answer that question, let us take the pulse of The Brethren Church. Will you listen to one more statistic, because this is my report on the Spiritual State of The Brethren Church. Listen carefully. For the first time in the history of our denomination our membership has dropped below 15,000 members (*since reaching that figure early in this century—Ed.*). What is the problem? Has the gospel lost its power? Is the Word void? Have we been too busy? Too busy with the wrong things? Have we forgotten about effective prayer, meditation, and Bible study? Are we involved in soul winning? Does it fit into our lives?

A Call to Revival

Last evening, if you attended the opening celebration of General Conference, you heard the spirit of Henry Holsinger call the Progressive Brethren to pray for "A visitation of God." He suggested it is time for us to pray with the prophet Isaiah, "O that thou wouldst rend the heavens and come down, that the mountains might quake at thy presence . . ." (Isaiah 64:1). It is imperative that we take seriously the exhortation to "Seek to know the Lord and to practice what we know." Brethren, we stand on the threshold of a second century of ministry, and there has never been a time when we have had a greater need for revival. I am referring to the need of having our lives filled with the Spirit of God—to rekindle the gift of God within us, if you please.

J.I. Packer defines revival as "a work of God by his Spirit through his Word bringing the spiritually dead to living faith in Christ and renewing the inner life of Christians who have grown slack and sleepy" (*Evangelical Quarterly*, Vol. 52, 1980, p. 3). "Taking the early chapters of Acts as a paradigm, and relating them to the rest of the New Testament, which is manifestly a product throughout of revival conditions, we may list as marks of revival an awesome sense of the presence of God and the truth of the gospel; a profound awareness of sin, leading to deep repentance and heartfelt embrace of the glorified, living, pardoning Christ: an uninhibited witness to the power and glory of Christ, with a mighty freedom of spirit; joy in the Lord, love for his people, and fear of sinning; and from God's

Brethren Church Membership Statistics

1905 — 14,117	1935 — 27,520	1960 — 18,920
1906 — 14,968*	1940 — 17,282†	1966† — 17,796
1915† — 23,044	1945 — 17,512	1970 — 17,114
1921† — 19,836	1950 — 18,403	1975 — 16,065
1925 — 23,556	1955 — 18,979	1980 — 15,485
1930 — 25,826	1957 — 19,838§	1982 — 14,791

* This was the reported membership for 1906, but the statistician for that year estimated membership to be 17,000. The 1907 report showed 17,475 members.

† 1910, 1920, and 1965 figures were not available.

‡ The marked decrease is due to the split in 1939.

§ This is the peak membership figure since the split.

Source: General Conference Annuals.

side an intensifying and speeding-up of the work of grace, so that men are struck down by the Word and transformed by the Spirit in short order" (*Ibid*, p. 3).

We are talking about "rekindling." We are talking about how God makes old things new, how God gives new power to the gospel and new spiritual awareness to hearts and consciences that have become blind, hard, and cold.

God has promised us the Spirit of power, love, and self-control. America, and the world for that matter, appear to be receptive to the gospel. Our obligation is to wait for the rekindling of God's gift within us. Of course our Great Commission is to go into all the world. But like the apostles, we must first wait to be filled with power from the Spirit of God.

Dare we pray and truly seek that God rend the heavens and come down? Remember the forty days that Jesus spent with the apostles after this resurrection, and how he instructed them about the kingdom of God? Finally they asked him, "Lord, will you at this time restore the kingdom to Israel?" They sought information. Jesus promised them power. How would this happen? By waiting. By waiting for the Holy Spirit to come upon them and fill them with power.

As we stand on the threshold of a second century of ministry, there has never been a time when we have had a greater need for revival.

O that you and I could do that in our lives. We need so much to remove some good things from our schedules that we might allow better things to fill our time. Thomas Kelly speaks of "the poverty of life that can result from an overabundance of opportunity." That is to say, by trying to embrace too many possibilities at once, a person can become impoverished. How often we rush off to do exciting, wonderful things for the Lord when we

ought to be waiting for the Holy Spirit to rekindle the gift of God within us.

Brethren, I must be very candid. We have a great need to get ourselves thoroughly right with God; that is, to truly have the grace of God at work in my life and your life. Can we wait on God to begin that work in us? We need to bind ourselves together in prayer groups to pray for a revival until "God opens the heavens and comes down." We also need to put ourselves at the disposal of God for Him to use us as He sees fit in winning others to Christ.

Recommendation

I have then but one recommendation to The Brethren Church in this centennial year of Progressivism. Please understand that my single recommendation is not an attempt to take the easy way out. I have rewritten more than half of my moderator's address within the last two weeks because I am more than convinced—I am convicted—of our need for a great revival across the Brotherhood. I still believe in the recommendations that were planted in my mind by the Holy Spirit during this year of study and travel. I had intended to present the following recommendations to you. That we need to:

(1) engage in very serious goal setting at the local church level;

(2) re-emphasize church growth;

(3) find creative ways to challenge the very best of our young people by providing opportunities for service and ministry;

(4) give attention to the image the Brethren are projecting, at every level, including architecture, landscaping, and maintenance.

But I now believe with all my heart that our single greatest need is for a revival, the kind of revival that begins in each of our hearts. NOW!

I, therefore, recommend as we enter our second century of

ministry that every Brethren church across the Brotherhood seek a revival, that during this conference year every believer "Seek to know the Lord," and that we demonstrate a spirit of openness as we "wait" upon the Lord. I trust the spirit of openness will be evident as plans for revival are shared during the Board Vision sessions this week.

If during this next Conference year we had one hundred men and women who feared nothing but sin and desired nothing but God, we would shake the world!

May the gift of God be rekindled within each one of us until it is in full flame. [†]



SEEKING TO KNOW THE LORD

ANNOUNCING:

REVIVAL . . . IN CENTURY II

A series of district gatherings
of Brethren to pray for an
outpouring of God's Spirit.

A time for Brethren to open their
lives to a visitation from the Lord.

A service of music, word, and prayer.

Theme Verses

Isaiah 64:1

*"O that thou wouldst
rend the heavens
and come down"*

Habakkuk 3:2

*"O Lord, revive thy
work in the midst
of the years"*

DATES

October 7
Midwest District

October 29
Indiana District

November 18
Southeastern District

December 2
California District

October 15
Southwest District

November 15
Ohio District

November 19
Pennsylvania District

December 3
Florida District

February 10
Central District

Place of meeting will be announced
in each district.

***Plan to attend the gathering
in your district.***

"Rekindling the Gift of God"

The 95th General Conference of The Brethren Church was held in Ashland, Ohio, August 8-14, 1983. The theme for this, our Brethren "Centennial Celebration," was "Rekindling the Gift of God," based on II Timothy 1:6-7.

On this and the following pages is a report of some of the highlights of this Conference and also of the BYC Convention that was held concurrently. It is our prayer that this report of the 1983 General Conference will not merely inform, but also play a part in "Rekindling the Gift of God" throughout our denomination.

The drawing at right symbolizing the Conference theme was designed by Susie Rowsey, a senior art major at Ashland College and daughter of Rev. and Mrs. James Rowsey of Smithville, Ohio.



Centennial Celebration Becomes A Call To Seek Revival

The 95th General Conference of The Brethren Church was the "Centennial Celebration" of our denomination. The 100th anniversary of the founding of "the Progressive Brethren Church" was celebrated with a parade of church banners to begin the Conference; a message by "Henry Holsinger" and a release of balloons during the opening service; a historical drama on Tuesday evening; a look at the present and future of the church on Wednesday and Thursday evenings; a Centennial Heritage Auction on Saturday; and even a Brethren Progressive Movement Centennial Road Race, also on Saturday. Added to this were the many other references to our 100th anniversary and our history in other Conference and auxiliary sessions throughout the week.

But a dark cloud hung over the Centennial Celebration. At this Conference Brethren were brought face to face with the fact that ours is a dying church. For the first time since reaching 15,000 members early in this century, The Brethren Church has fallen below that figure. During the past year the church had a net loss of 361 members. Brethren at Conference recognized the fact that unless this trend is reversed, The Brethren Church will vanish.

Fortunately, Conference did not dwell on the negative. Rather, the sobering condition of the church issued in a call to seek revival — a revival that would begin in the hearts and lives of individual Brethren and spread throughout the denomination.

This call to seek revival was

proclaimed in Dr. Donald Rinehart's moderator's address and was echoed by many others throughout Conference week. On Tuesday morning, at the conclusion of the first business session, Dr. Charles Munson, "the spirit of Henry Holsinger," led Conference delegates in getting down on their knees to pray for revival. During the Ashland Theological Seminary vision presentations, Brethren were asked to sign cards committing themselves to pray daily for revival in their own lives and in the church. (A supply of these cards has also been sent to every Brethren congregation.)

Furthermore, in a Conference business session delegates adopted the moderator's recommendation calling upon every Brethren church to seek a revival, every Brethren believer to

'seek to know the Lord," and all Brethren to "demonstrate a spirit of openness as we 'wait' upon the Lord." Delegates also accepted four recommendations from Executive Committee for implementing the moderator's recommendation (see report of the business sessions on page 16). And on Thursday and Friday of Conference, a 24-hour prayer vigil took place in which

Brethren prayed for revival.

In order that this vision for revival not end with Conference, district gatherings of the Brethren for "Revival . . . in Century II" are being planned for each district this fall. The goal is that at least half of those in each district who attend worship on Sunday morning (on the average) will come together to pray for an outpouring of God's Spirit on

The Brethren Church.

The Centennial Celebration of The Brethren Church became a call to seek revival. If, indeed, this call to revival results in a great outpouring of God's spirit on our church causing us to seek by every means available to reach people for Christ, the Centennial Celebration will have been a great week in the history of The Brethren Church.

Opening Celebration and Worship

The 95th General Conference of The Brethren Church began Monday evening with an "Opening Celebration" that included a "Grand March" of Brethren with their church banners, welcomes from Moderator Dr. Donald Rinehart and Brethren Youth Moderator Mike Funkhouser, a message by Henry R. Holsinger, special music by Gabriel (an instrumental group from Ashland Park Street Brethren Church), and a balloon release. Charles Beekley, Director of Christian Education for The Brethren Church, served as master of ceremonies.

Henry Holsinger, portrayed by Dr. Charles Munson, reminisced on the formation of The Brethren Church and the part he played in it. He also looked at the future of the church, predicting that The Brethren Church will survive and thrive if it

adheres to three principles: (1) The Bible, the whole Bible, and nothing but the Bible; (2) Go on and seek to know the Lord and practice what you know; (3) By every means available, seek to save souls for Jesus Christ.

Following Holsinger's message, all went outside to release approximately 1,000 helium-filled balloons bearing the message "Rekindling the Gift of

God" on one side and "The General Conference of The Brethren Church 1983" on the other. In this way they symbolized what Brethren could do to affect the world if they would release their influence for Jesus Christ and let it spread to others.

Dr. Bruce Thielemann, Dean of the Chapel at Grove City College (Grove City, Pa.), was the inspirational speaker for the evening worship service that followed the Opening Celebration.

Dr. Thielemann posed the question to members of the congregation, "Does the world really need a person like you?" Most people, even Christians, answer "No" to this question, he said. But each of us is "an original edition of the Creator of everything that ever was." We are each precious and of infinite value to God.

We have all had bad experi-



The Opening Celebration began with a Grand March (left) and concluded with a balloon release. In between, Henry Holsinger (alias Charles Munson) presented a message (above).

ences in life, said Thielemann, but we should not hang on to things that God has forgotten. We go on in the power of God, not alone. God is always with us. "You can do all things through Christ who strengthens you."

When God becomes crowded out of our lives, Thielemann suggests that we imagine ourselves sitting in a room talking face to face with Jesus. He says this will help us experience the abiding presence of God.

Dr. Thielemann used Olympic champions Charlie Paddock, Jessie Owens, and Harrison "Bones" Dillard as examples of how one person can ignite another to do great things through God's power. Dr. Thielemann concluded his message by saying that we are all gifted by God, His Spirit is with us, and we are empowered by God Himself.

—Ann Miller

Mrs. Miller is a member of Ashland Park Street Brethren Church.



Dr. Bruce Thielemann

"Retrospect"—A Look at Our Past

The voices of early Brethren leaders were heard Tuesday evening in a historical drama written by Bradley Weidenhamer and Dale Stoffer. "The Story of the Progressive Brethren" gave present-day Brethren a chance to learn about our past through a creative and interesting medium.

The cast of about 50 persons, including actors and choir members, presented eight scenes telling the history of the Progressives. The play opened with an 1851 worship service conducted at the Elk Creek, Pa., German Baptist Church. Other scenes demonstrated the problems leading to the split between the "fast element" and the conservatives, especially the controversy over H.R. Holsinger's writings in *The Gospel Visitor* and *The Progress-*

sive Christian.

The concluding scenes portrayed the 1882 Annual Meeting, when Holsinger and the Progressives were booted out of the Fraternity of German Baptists, and the 1883 Progressive Convention, when The Brethren Church was formed.

Between scenes the choir sang hymns selected from Brethren hymnals of the 19th century, and Elder P.J. Brown (Keith Hensley) shared background information



H.R. Holsinger (Charles Munson), Howard Miller (Jim Miller), and William Spanogle (Jim Amstutz) discuss an article for an 1880 issue of *The Progressive Christian*. Ashland Times-Gazette photo by Tom Schiffler

tying the scenes together.

In the epilogue Elder Brown urged Brethren to press on with the same purpose as our predecessors. "This is the heritage we left for you. Whether we were right or wrong, our sole purpose was to push forward the cause of Jesus Christ in our day—to labor under his direction through the Holy Spirit—to attempt to bring men and women to acknowledge Jesus as their Lord and Savior. I pray that these purposes are also yours in the times which God has given you to labor for him."

—Jean Troup

Ms. Troup is an Ashland Theological Seminary student and works part-time as secretary to the editor of the *EVANGELIST*.



An 1851 worship service in the Elk Creek, Pa., German Baptist Church, being led by Elder John Wise (Dr. John Shultz). photo by Jim Vandermark

"Introspect"—A Look at Our Present

The Wednesday evening inspirational service of the 95th General Conference was developed around the theme "Introspect." Having looked at their past the night before ("Retrospect"), the Brethren now turned their attention to consider where they are at present. Rev. James Rowsey, pastor of the Smithville, Ohio, Brethren Church and the evening's speaker, led the Conference in a beautiful worship service, which included special music by Polly and St. Clair Benshoff, "Cornerstone" (a vocal group from Park Street Brethren Church directed by Tom Schiefer), and the All Conference Choir directed by Charlene Rowser.



Rev. James Rowsey

As his text for the evening, Rev. Rowsey chose Revelation 2:1-7, in which Jesus both com-

mends the church at Ephesus for striving to fulfill the will of God, and rebukes them for leaving their first love. Jesus called on that church to remember its first love, to repent (change its spirit and purpose), and finally to do the works which it had gladly done at first.

Rev. Rowsey's challenge to the Brethren, as he compared our church to that at Ephesus, was to do the same: consider whether we have indeed left our first love and, if so, remember, repent, and do. May we accept this challenge as we look forward to Century II.

—James Miller

Rev. Miller is associate pastor of the Ashland Park Street Brethren Church.

"Prospect"—A Look at Our Future

What will it take to set a church on fire? With that question, Dr. Richard Allison, Professor of Christian Education at Ashland Theological Seminary, challenged General Conference on Thursday evening to consider the needs of The Brethren



Dr. Richard Allison confers with Moderator Rinehart

Church in the light of the future. To answer this question, Dr. Allison turned to the experience of the early church as recorded in Acts 2:42-47. From that text, he impressed five salient points upon his audience.

First, in order to be restored to its original flame, The Brethren Church will need to recapture a vital educational experience. The new believers "devoted themselves to the apostles' teaching." A vital educational experience, Dr. Allison submitted, is not likely to occur through the use of the International Sunday School Lessons, with their partial approach to Scripture. The need, rather, is for the church to be involved with the great themes of Scripture, such as "the kingdom."

Second, a vital relational experience is necessary in order for the church to be afire in our day. Focusing on how believers in the

early church were willing to share in a material way, Dr. Allison challenged the "crass materialism" of most Americans, including many Christians. He indicted some "religious" writing, which advises people on how to keep their money so that they can survive the coming money crash. What is needed instead of such self-protective approaches is a recovery of true self-giving.

Third, the church will be set on fire when it recovers a vital worship experience. How do we begin our "worship" services in our churches? Do they prepare us to meet God? "The future belongs to those with the highest commitment," Dr. Allison stated. That deep commitment comes out of a vital worship experience. Vital worship was compared to a "wilderness," a place in our inner beings where we are

(continued on next page)

shaped by the presence and power of God.

A fourth requirement for a church aflame is a vital experience of God's nearness and power. A true visitation from God is our need! We easily become guilty of trusting something other than God (a reference to the response of Conference to the "1983 Peace Resolution" discussed in Wednesday's business session).

Finally, the church will be set on fire, Dr. Allison said, when it

recovers a vital experience of evangelism. When all these things are present, "the Lord [will add] to the church daily those who are being saved." The church of today is in danger of an oversimplification of what it means to be saved, connecting salvation with a simple confession of faith. The early Brethren had a broader view of what was involved in being saved: repentance (changing direction with regard to sin) and faith (which issues in obedience).

It is a sobering matter to consider that we as a church could die! We have slipped below 15,000 members. The fire must be rekindled. "Are you willing to pray daily for revival in The Brethren Church, that God may visit us in His own way and set the church on fire?" Dr. Allison asked. If so, the prospect for the future of The Brethren Church is very promising!

—Rev. Brian Moore

Rev. Moore is pastor of the St. James, Md., Brethren Church.

Morning Inspirational Messages

Three Brethren pastors — Rev. Clarence Stogsdill, Rev. John Brownsberger, and Rev. Michael Gleason — brought messages during the inspirational hour on Wednesday, Thursday, and Friday mornings of Conference week.

Rev. Stogsdill, pastor of the Tucson, Ariz., First Brethren Church, brought the Wednesday morning message. Using Colossians 3:1 ff. as his text, Rev. Stogsdill declared that "Rekindling the Gift of God" takes enthusiasm. Referring to a man who recently won \$8.8 million in a state lottery, he said that we have an inheritance in heaven and it ought to make a difference in our lives. We are to set both our emotions ("set your hearts," Col. 3:1, *NIV*) and our intellects ("set your minds," v. 2) on things above. This will result in enthusiasm, Rev. Stogsdill said.

Rev. John Brownsberger, pastor of the First Brethren Church of Louisville, Ohio, spoke on the conflict between strong and weak Christians (Romans 14) and between those who prefer old ways and those who prefer the new (Luke 5:36-39), in his message on Thursday morning. Noting the conflict between the Old Orders and the Progressives that resulted in the division of



Rev. Clarence Stogsdill



Rev. John Brownsberger

1882 and 1883, he said that there will always be tension between the old and the new. "If we don't learn anything else from our past, let us learn that," he declared. Therefore let us not judge one another, for God is the judge, the one who decides whether a person stands or falls. But let us instead accept one

another's differences and learn to live together.

Using the Conference theme verses from II Timothy 1:5 and 6 as his text on Friday morning, Rev. Michael Gleason, pastor of the Pleasant View Brethren



Rev. Michael Gleason

Church of Vandergrift, Pa., suggested that The Brethren Church is not dead, just asleep. The world and its needs are passing us by, and we have sleeping sickness, he said. We like Timothy, need to rekindle our gifts. In order to reach people for Christ and experience church growth, we must pay a price—the price of getting involved in the lives of the unsaved. Growth is possible, but it is also costly, he said. The Brethren Church of tomorrow will either grow or sleep, depending on our decisions.

All-Conference Communion

On Friday evening of Conference approximately 625 Brethren gathered in the candle-lit Convocation Center to "celebrate Jesus" at the All-Conference Communion. Led by Elder Mark Baker, the Communion was marked by a spirit of worshipful celebration.

A time for worship and cleansing was enhanced by special music from the Summer Crusader team "One Accord," which sang "How Majestic is Thy Name." Ron Williams, pastor of the Brethren mission church in Shaker Heights, Ohio,

played the piano during the foot-washing service.

Brethren were seated at tables of ten, so fellowship abounded as these small groups shared the meal together. Realizing, however, that brothers and sisters in the Lord have their differences, a time was set aside for confession and forgiveness. Those who wished to mend differences or just share a special word with a friend took a piece of bread and broke it with that person. Opportunity for testimonies and sharing with the whole group was also provided, following a special

number by Mrs. Terri Allison.

After the Bread and the Cup, Miss Becky Grumbling sang "When the Time Comes," and Elder Baker issued a challenge from the call of God in Romans 12:1-8. He spoke of the need for revival and for laborers, and asked who would be ready "when the time comes." As a number responded to the call to step forward, the remaining Brethren stood hand in hand and sang "We Will Stand" as a testimony to their oneness in Christ and unity in purpose.

—Jean Troup

Old Fashioned Hymn Sing

A good crowd gathered Saturday evening of Conference to join in two hours of old fashioned hymn singing. Brian Harris, fifteen years old, from North Liberty, Ind., played the piano prelude to begin the program.

Following a welcome by Worship Committee Chairman Paula Deardurff, Phil Lersch led the congregation in some Christmas carols, accompanied by Mrs. Deardurff at the piano.

Interspersed throughout the program were times for everyone to sing favorite hymns. Leaders for this were Brad Weidenhamer, Mike Warner, and Rodney Thomas. Accompanists were Paula Deardurff, Lynn Brady, and Janice Rowsey. Kerry Scott led in "lining" hymns, which used to be done in Brethren churches in the days before hymn books.

Most of the districts of The

Brethren Church were represented in the specially prepared selections. From the Florida District, the Sarasota Youth Choir sang "He that Believeth," led by Mary Louise Robbins and accompanied by Jean Lersch. The selection included a trumpet solo played by Jeff Weidenhamer.

From the Southwest District, "And Can It Be" was performed by Carl Anderson on the harmonica, Bill Curtis on the musical saw, and Fran Curtis on the piano.

The Ohio District contributed a musical skit entitled "Deacons Meeting," starring Jim F. Black, Jim Miller, Joe Gilmer, Brett Martin, Glenn Black, Evan Bridenstine, Dave Crookshank, and Jim Amstutz.

A beautiful program by the handbell choir of the Berlin, Pa., Brethren Church directed by Norman Menhorn was the Pennsylvania District's contribution.

Members of the men's Ambassador Quartets of some years past reunited for several num-



The handbell choir from the Berlin Brethren Church presented several special numbers during the hymn sing.

bers, accompanied on piano by Jean Lersch.

An Indiana District vocal ensemble was directed by Sherry Van Duyne. And a vocal ensemble from the Lathrop Brethren

Church led by Jim Sluss represented the Northern California District.

Music has been an important part of our Brethren heritage. It is still a vital part of our wor-

ship. This time of praise to our Lord was enjoyed by all.

—Julie Flora

Mrs. Flora is a member of the Ashland Park Street Brethren Church and teaches piano.

Auction and Craft Sale

The Centennial Heritage Auction held Saturday morning and afternoon of Conference and the Centennial Heritage Craft Sale conducted throughout the week were great successes. Brethren donated so many items for the auction that instead of concluding at 4:00 p.m. as planned, it continued until 5:30 p.m. (from 11:00 a.m.).

Gross receipts from the auction and craft sale totaled over \$16,000. This included approximately \$13,500 from the auction, a little over \$2,350 from the craft sale, and \$405 in cash gifts. While final figures are not yet available, Ron Waters, Director of Denominational Business, expects the auction and craft sale to net about \$15,000 after expenses. This money will be divided among the seven projects sponsored by the various Breth-

Bids are taken on one of the two quilts quilted during Conference week. This quilt sold for \$500. The second quilt sold later in the auction for \$250.



ren Church ministries according to the designation of the donors of the items that were sold.

Appreciation is expressed to everyone who contributed items,

money, or labor to the auction and craft sale. Special thanks go to Auctioneer Byron Dilgard and his associates, who donated their services for the auction.

Brethren Centennial Road Race

A total of 132 Brethren and Ashland-area runners participated in the Brethren Progressive Movement Centennial Five-Kilometer (3.1 mile) Road Race on Saturday morning of Conference. Approximately 25 more took part in the One Mile Fun Run that preceded the main event.

Two Mansfield men, Mike Markley and K. Scott Kutz, finished first and second in the 5K race. Brethren runner Ron App, an Ashland Theological Seminary student from the Winding Waters Brethren

Church (Elkhart, Ind.), finished third. Ron also finished first in his age group (30-34).

The women's division of the race was won by Robin Welty of Wooster, followed by Julie Ringler of Cinnamon Lake.

Ten ordained or licensed Brethren ministers ran in the 5K race, with a few more taking part in the Fun Run. Top three finishers among the ministers in the 5K event were Ron App, already mentioned; Denny Wilson, pastor of the Dayton Hillcrest Brethren Church; and Gene Eckerley, who recently moved

from the Pleasant Hill, Ohio, First Brethren Church to the First Brethren Church of Ardmore, Ind. Eckerley also placed third in his age group (35-39).

Other Brethren ministers in the 5K race were Bob French, Bill Skeldon, Ken Sullivan, Dale Stoffer, Ken Hyland, Dan DeVeney, and Steve Barber.

One Brethren pastor's wife was also a winner in the 5K race. Gene Skeldon, wife of Rev. Bill Skeldon, pastor of the Oak Hill, W. Va., First Brethren Church, finished first in her age group (44-54).



Left photo, top Brethren ministerial finishers in the 5K Road Race were (left to right) Ron App, Gene Eckerley, and Denny Wilson. Right photo, Gene Skeldon receives a first-place trophy in her age group from race coordinator Fred Finks, as fellow coordinator Alvin Shiflett looks on.

Sunday Morning Worship

The Sunday morning worship service of conference was held in Memorial Chapel on the Ashland College campus, with approximately 660 worshipers in attendance. Rev. and Mrs. W. St. Clair Benshoff played an organ-piano prelude after which Mr. Thomas L. Stoffer offered the invocation. Tom Schiefer, BYC Convention Choir director, led the congregation in singing "All Hail the Power of Jesus' Name," then the choir sang an anthem.

Rev. Claude Stogsdill read from Romans 13 and offered the morning prayer. Rev. James R. Black, Director of Home Missions and Evangelism for the Missionary Board of The Brethren Church, explained the purpose of the offering, and the Benshoffs played the offertory. Tom Schiefer led the choir in singing a missionary anthem, after which Rev. M. Virgil Ingraham introduced the speaker, Dr. Lester P. Westlund.

Dr. Westlund was for 22 years Executive Director of Overseas Missions for the Evangelical Free Church of America. Five of that denomination's eleven mission fields were started under



Dr. Lester P. Westlund

Dr. Westlund's leadership. During those years the number of missionaries nearly doubled.

Dr. Westlund spoke on "The Holy Spirit's Work in Missions," using two central texts of Scripture. John 16 states that the Spirit's work is to prove the world wrong about sin, righteousness, and judgment. The great fact of sin is that it separates. It separates us from God and from one another. The divine answer is the Cross, and "You have to stumble over the Cross if you're lost."

Acts 13 states that the Holy Spirit calls and the church separates. The Spirit singles out persons for service, and the church is to set them apart. But the

church is not fulfilling its responsibility, although God continues to call. "Why don't we have sufficient personnel across the world today?" Dr. Westlund asked. "Because the church has not separated them."

As the congregation prepared to sing "Take My Life," Dr. Westlund challenged the assembly to answer the Spirit's call. He asked college and seminary students preparing for church vocations to move to the chapel's front, and for others willing to go to join them. In the closing moments of the Brethren Centennial Conference, dozens of young people stood before the congregation, signifying their response to the Holy Spirit's work. Rev. Donald Rowser pronounced the benediction.

—Jerry R. Flora

Dr. Flora is Associate Professor of New Testament and Theology at Ashland Theological Seminary.

The Sunday morning offering totaled \$2,939.04. Expenses for the Sunday services were taken from this offering, with the remainder going to the general operating budget of the Missionary Board of The Brethren Church.

Conference Business Sessions

Perhaps the most important result of the General Conference business sessions—held Tuesday morning and afternoon and Wednesday and Thursday afternoons—was the action taken on the recommendation by Moderator Donald Rinehart. In keeping with the Conference theme—“Rekindling the Gift of God”—and the concern for revival in The Brethren Church that was prominent throughout Conference, Moderator Rinehart recommended “that as we enter our second century of ministry every Brethren church across the brotherhood seek a revival, that during this Conference year every believer ‘seek to know the Lord,’ that we demonstrate a spirit of openness as we ‘wait’ upon the Lord.”

The General Conference Executive Committee gave its “heartly support” to this recommendation, and recommended to the Conference the following means for implementing it:

1. That each member of The Brethren Church enter into daily prayer for a deep, personal visitation from God.
2. That all delegates from each congregation gather together sometime this week for a time of prayer for personal revival and revival in their church.
3. That the official board from each congregation hold an overnight retreat. The purpose of the retreat would be for members of the leadership group to struggle together over God’s Word—seeking to know the Lord personally and as a congregation; and that together they consider their local church’s ministry, with special emphasis in these areas:
 - (1) Engage in very serious goal setting in the areas of discipleship, ministry, and outreach at the local church level.
 - (2) Reemphasize church growth.
 - (3) Find creative ways to challenge our young people by providing opportunities for

service and ministry.

- (4) Give attention to the image the Brethren are projecting, at every level, including architecture, landscaping, and maintenance.
4. As an expression of our sense of urgency and our deep concern for revival, that we hold a 24-hour prayer vigil, beginning at 7:00 p.m. Thursday and culminating in the Communion service Friday evening.

Both the Moderator’s recommendation and the Executive Committee’s response were accepted by the Conference. (*The 24-hour prayer vigil was held on Thursday and Friday as recommended.*)

Much of the remaining time during the business sessions was

taken up by elections and by reports from General Conference committees and from the various boards and ministries of The Brethren Church. Only two business items involved any extended discussion, namely a recommendation from Executive Committee concerning payment of delegate fees, and a “1983 Peace Resolution” from the Social Concerns Committee.

Concerning the former, Executive Committee recommended that the Manual of Procedure be changed to require that all credential fees for a church be paid before any delegate from that church could be seated at Conference. An amendment adding

Statistician’s Report

In recognition of the historical nature of our “Centennial Celebration,” Statistician Dr. Jim Hollinger began his report with a look at the earliest Brethren statistical report he could find—that given at the 1895 General Conference and recorded in Hollinger’s *History of the Tunkers and The Brethren Church*. According to that report, The Brethren Church in 1895 had 138 congregations, 206 places where services were held, a total of 10,031 members, and had added a total of 1,528 members during the previous year.

Turning to the statistics for 88 years later, Dr. Hollinger reported that as of the end of 1982, The Brethren Church had 123 congregations and a total of 14,791 members. He also shared the bad news that during 1982 the church, though adding 962 members, lost 1,323 members, resulting in a net loss for the year of 361 members.

(Anyone who compares figures from year to year will discover that our statistical loss was even greater than 361. According to the 1981 statistical report, the church had a total of 15,467 members at the end of 1981. Thus the 1982 membership figure of 14,791 would indicate a statistical loss of 676 members. The discrepancy is due to the fact that on their 1982 statistical

reports some churches reported different figures for their 1981 membership than had appeared on the 1981 statistical report.)

Doing his best to find some good news in the “doom and gloom” of the 1982 statistical report, Dr. Hollinger noted that “biological growth” (conversion of children of church members) was up over the previous year (178 compared to 141); the number of churches having Bible studies was higher than last year (54 compared to 47); average attendance at Bible studies was likewise higher (1,070 compared to 673); membership in Laymen’s groups was up (392 compared to 306); and financial statistics were higher in every category, including total giving and per capita giving.

Looking for more good news, Dr. Hollinger reminded the Brethren that at the 1981 Conference, delegates were asked to set one- and five-year membership goals for their congregations. He happily reported that from 1981 to 1982, four churches—Ashland Park Street, Berlin, Sarasota First, and Pasadena Centro Cristiano — had exceeded their goals, and ten other churches had come within 5 members of achieving their one-year goals.

the words "unless forgiven by Conference because of extenuating circumstances" was passed, but after some discussion of how forgiveness would be granted, the recommendation as amended was referred back to Executive Committee. Executive Committee later brought back a substitute recommendation that stated:

We recommend that the Manual of Procedure be changed to require that all credential fees for a church be paid before any delegate from that church is seated. Each church is responsible for payment of fees for all credentials to which they are entitled. If payment is not received in advance, credentials from those churches will be presented to the Conference for its pleasure in seating their delegates.

This recommendation was readily adopted.

Much of the debate on the Peace Resolution focused on three paragraphs that encouraged Brethren to oppose our nation's preparations "to 'take up nuclear arms' against today's enemies." A number of delegates spoke in opposition to this part of the resolution arguing that our nation's nuclear arms are intended for defensive not offensive purposes, and that they are necessary in order to maintain peace in the world. When it became obvious that the resolution as written had little chance of gaining acceptance, a motion to amend the resolution by deleting the three paragraphs that referred to nuclear weapons was made and passed. The resolution as amended was then accepted by the Conference. It reads as follows:

Be it resolved that this 95th General Conference of The Brethren Church, meeting in Ashland, Ohio, August 8-14, 1983, reaffirm the commitment our Brethren Church has had since its beginning to oppose violence and war. The Scriptures and the life of Jesus are the basis for our belief. (Matt. 5:9; Luke 19:42; John 14:27; Rom. 12:14-21; Phil. 2:5)

We remember the call of Jesus to respond in love. In love, we must build relationships with those we

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Conference Officers

Chaplain Eugene Beekley was installed as the new General Conference moderator at the concluding business session of this year's Conference. Chaplain Beekley will serve as chairman of the General Conference Executive Committee throughout the year and chair business sessions at the 96th General Conference next August. This is his second term in this office, having also served as moderator in 1951.

Now retired, Beekley served six Brethren churches and 20 years as an Air Force chaplain during his years of pastoral ministry. He pastored the Glenford, Ohio; Brush Valley, Pa.; West Alexandria, Ohio; Canton, Ohio; and Warsaw, Ind.; Brethren churches before entering the chaplaincy in 1953. Following his retirement from the Air Force in 1973, he served six years as pastor of the Ashland Park Street Brethren Church before retiring from the pastoral ministry in 1979.

Chaplain Beekley and his wife, Peggy, are the parents of two sons. Their older son, Charles, is Director of Christian Education for The Brethren Church.

Rev. Arden E. Gilmer, who followed Chaplain Beekley as pastor of the Ashland Park Street Brethren Church, will also succeed him as moderator. Rev. Gilmer was chosen moderator-elect by this

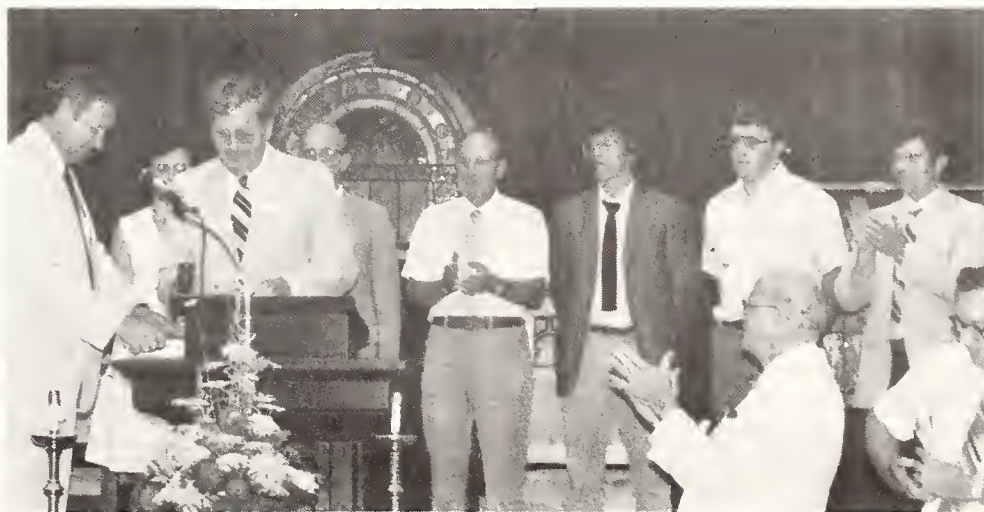
year's Conference delegates.

Gilmer, son of Rev. and Mrs. Herbert Gilmer, is a graduate of both Ashland College and Ashland Theological Seminary. Following seminary graduation he served from 1968-75 as pastor of the Pleasant View Brethren Church, Vandergrift, Pa. He left that pastorate to become Director of Home Missions for The Brethren Church, a position he held until 1979, when he answered a call to the Park Street Church. He still serves the Missionary Board as first vice president, and during the past year he was the General Conference statutory agent.

Gilmer and his wife, Roberta, are the parents of three sons—John, who is married and a student at Ashland College; and Joseph and Jeffrey, students in the Ashland City Schools.

Only one other person was newly elected to the General Conference Executive Committee. That was Dr. John C. Shultz, who replaces Gilmer as statutory agent. Dr. Shultz is Assistant Professor of Pastoral Counseling at Ashland Theological Seminary.

Re-elected to their respective offices were Fred D. Horn, Sr., secretary; Grace Grumbling, assistant secretary; Rodger Geaslen, treasurer; James F. Black, assistant treasurer; and Dr. James Hollinger, statistician.



Outgoing moderator Donald Rinehart (left) passes responsibility on to the new moderator, Eugene Beekley. Other officers standing behind them during the installation service are (left to right) Grace Grumbling, Fred Horn, Sr., Rodger Geaslen, James F. Black, James Hollinger, and Arden Gilmer.

now see as enemies. In love, we must feed the hungry, clothe the naked and free the captives of our world, and not build ever more deadly instruments of destruction. In love, let us pray for the leaders of the world, that they may see clearly the paths toward peace.

Be it also resolved that The Brethren Church take an active part in educating itself about other nations and other peoples, even those who threaten us. Then we might learn to respect each other and abandon the fears brought about by stereotypes. With today's technology we are drawn together around the world until we simply live in a Global Village. Let us ask God to teach us how to love the enemies in our village.

Be it further resolved that we reflect on the following questions: What is our witness? Do we believe force is more powerful than the love of Jesus?

Other actions taken by Conference included the following:

Established a five-member Peace Committee.

Extended terms of Conference officers (except moderator and past moderator) from one year to three years. (The moderator-elect will be elected annually for a three-year term, serving one year each as moderator-elect, moderator, and past moderator.) No person may serve on Executive Committee for more than three consecutive years.

Heard Conference Treasurer Rodger Geaslen report that

calendar year 1982 was marked by a loss of \$9,159.29, reducing the unrestricted reserves of The Brethren Church, Inc., by over 47%. Receipt of only 86% of projected apportionments was the primary source for the loss. (This was only 80% of what could have been realized if all churches had paid their full share. Over 13% of Brethren congregations made no contribution toward their 1982 apportionment.)

Increased Conference delegate fees from \$10 plus \$5 travel subsidy to \$22 plus \$5 travel subsidy.

Accepted the following 1984 General Conference budget:

Anticipated Income	
Credential fees	\$12,760
(\$22 for 580 delegates)	
Anticipated Expenses	
Printing	\$ 2,700
Postage	250
Telephone	175
Executive Committee	
Honoraria	450
Promotion	1,000
Facilities	1,000
Speaker	800
Miscellaneous Program	
Expenses	800
Administrative Time	3,400
Miscellaneous Office	
Expenses	40
Conference Committees	1,800
Total Anticipated Expenses	\$12,415

Accepted the following 1984 Brethren Church National Office

budget, which includes maintaining the current apportionment of \$5.75 per church growth index point:

Anticipated Income	
Apportionment	\$53,000
Miscellaneous Offerings	400
Bequests	2,500
Administrative/Management	
Services	29,300
Earned Interest	300
Miscellaneous	100
Total Anticipated Income	\$85,600
Anticipated Expenditures	
Pastoral Ministries	\$34,035
Information Services	4,060
Church Relations	3,885
Administrative/Management	
Services	29,895
Denominational Business	
Administration	13,725
Total Anticipated Expenditures	\$85,600

Established a six-member Evangelism Committee (five elected members plus the Director of Home Missions and Evangelism as an ex officio member).

Accepted the following recommendation from Executive Committee concerning the "Centennial Statement" prepared by the Statement of Faith Task Force, with the understanding that some minor revisions will be made as a result of the discussion of the "Statement" on Thursday morning of Conference. (The "Centennial Statement" appeared on pages 12-13 of the June EVANGELIST.)

With the understanding that this document is not intended to be a written creed, but is a testimony of the faith and life of The Brethren Church at this milestone in our history, we, the 95th General Conference, accept this "Centennial Statement" and acknowledge with deep appreciation the labor of love performed by those who prepared this statement.

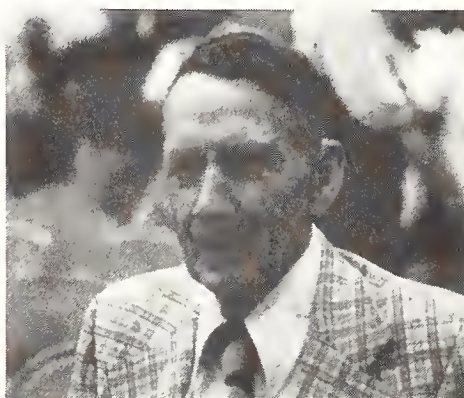
Set August 13-17, 1984, as the dates for the next General Conference, to be held at Ashland, Ohio, with the theme "Seeking to Know the Lord"—Isaiah 64:1

A total of 490 delegates registered for the Conference business sessions.

Business Session Notes

During the Thursday afternoon business session, the **National Laymen's Outstanding Achievement Award** was presented to the Pasadena Hispanic Church, Centro Cristiano Para La Familia. The church was recognized for achieving the greatest growth in 1982 with the least money expended. Laymen's President Jim Payne presented the award to Rev. Juan Carlos Miranda, pastor of the congregation.

Bessie Grove, 96, a member of the Brighton Chapel Brethren Church, was recognized during the Thursday business session as the oldest person attending this year's Conference. Mrs. Grove commented that she has been a member of The Brethren Church all her life and is proud of it.



Rev. L.V. King (photo above) was honored as the oldest Brethren elder attending this year's Conference. Rev. King celebrated his 89th birthday on Friday of Conference. (The oldest living Brethren elder is Rev. D.C. White, 99, of Berlin, Pa.)

Brethren Youth Convention

The youth of The Brethren Church had a great week of celebration on the occasion of the 100th anniversary of the Progressive Brethren Movement. The week was filled with special events that contributed to a memorable experience for all who attended.

One of the most exciting facts about the '83 BYC Convention was the attendance: close to 250 youth attended . . . and every district was represented. The 250 figure represents the highest attendance in a number of years.

Two concerts highlighted the week. Tuesday evening the youth were inspired and challenged by TRUTH, and Saturday night they were stirred by the contemporary Christian music group GLAD. Both evenings were a celebration in music of the message of Jesus, demonstrated in the work of the BYC. Both concerts also were open to the public, and several people from as far away as Elyria, Ohio, attended.

Spiritual growth opportunities were an important part of the week in two ways:

1. Phil Bender, a YFC worker from Elkhart, Indiana, brought messages on Thursday and Friday morning. His messages were marked by open Bibles, as he and the youth studied God's

New BYC officers are (left to right) Mitch Funkhouser, vice moderator; Dave Slabaugh, moderator; JoLinda Ellis, assistant secretary; Dave Logan, statistician; Mark Robison, treasurer; and Gerri Anne Bargerhuff, secretary.



word for the answers it provides to life's challenges.

2. Friday evening the BYC participated in the All Conference Communion Service, at the conclusion of which many commitments to full-time work were made. Following the Communion Service, the youth gathered around a campfire for testimony and singing. Phil Bender again was the leader of this inspiration time.

"Superfellowship" appeared on the 1983 schedule again. This is an informal time of singing, testimony, and fellowship lasting until the late hours. These sessions were held in the Salt Cellar in the Ashland College chapel. Monday night's gathering was highlighted by a Sundae Bar, presented by Ashland's Friendly Restaurant.

Business sessions were well-

attended and smoothly run. Moderator Mike Funkhouser and his officers presented a careful agenda of business important to the BYC. As usual, the BYC business sessions were marked by an openness and calm that speaks well for the "young Brethren."

As ingathering checks continue to arrive weeks after the Convention, the total given by BYC groups toward the Ingathering has approached the \$12,000.00 level.

In the elections, Dave Slabaugh was named new BYC moderator. The other officers elected were Mitch Funkhouser, vice moderator, Mark Robison, treasurer; Gerri Anne Bargerhuff, secretary; JoLinda Ellis, assistant secretary; and Dave Logan, statistician.

The Home Mission church in Shaker Heights, Ohio, was selected as the project for the 1983-84 year.

The youth participated in the Sunday morning worship service in a special way: the All-BYC Choir provided the special music for the service. About 50 young people offered their voices in musical praise to conclude a very special week for the BYC.

—Charles Beekley

Mr. Beekley is Director of Christian Education for The Brethren Church.



About 50 youth participated in the All-BYC Choir that sang during the Sunday morning worship service.

Auxiliary Sessions

National Laymen's Organization

Business was the primary focus of the National Laymen's Organization sessions at Conference. One major item of business was proposed changes to the organization's constitution. These changes were discussed during the Tuesday session and approved on Wednesday.

Also on Wednesday, the Laymen had their Projects In-gathering, with \$2,202 brought in that day. An additional \$450 was received on Thursday and Friday. This, plus what had been received before Conference, brought the total Projects In-gathering as of the end of Conference to \$3,115.

Officers were elected on Thursday, with the following results: Jim Payne, president; Richard Morris, first vice president; Terry Voorhees, second vice president; Harold Baker, secretary; Norman Grumbling, Jr., assistant secretary; Charles King, treasurer; and Carl Shirar, assistant treasurer.

Rev. James Black, Director of Home Missions and Evangelism for The Brethren Church, also gave an inspirational and challenging message during the

Thursday session. He shared three of the fifteen affirmations issued at the recently completed Amsterdam International Conference for Itinerant Evangelists. One of these was an affirmation of commitment to the Great Commission involving a willingness to go anywhere, do anything, and sacrifice anything God requires to fulfill that Commission.

During the Friday session, the Laymen approved projects for 1984. They are:

Scholarships for Brethren Students	
Ashland Theological Seminary	\$1,000
Ashland College	1,000
Growth Partners Club	40
Brethren Publishing Co.	
Endowment Fund	500
Ashland College Campus Ministry	2,500
Riverside Christian Training School	500

The first \$2,000 received is to go toward the scholarships, the next \$40 to the Growth Partners Club, the next \$500 to the Publishing Company Endowment Fund, and the balance received is to be prorated on a percentage basis.

Curt Hamel, William Kerner, and Juan Carlos Miranda also

made brief presentations during the Friday Laymen's session.

Mr. Hamel gave a brief description of AWARE Foundation, which he is organizing. AWARE stands for Always Willing And Reliable Employees, and is designed to help physically and/or mentally handicapped people in their own businesses.

Rev. Kerner, Director of Pastoral Ministries for The Brethren Church, spoke on starting lay shepherding programs in the church. He recommended two helpful books for such a program, *Lay Shepherding* by Rudolph E. Grantham and *How to Start Lay-Shepherding Ministries* by Charles A. Ver Straten.

Rev. Miranda spoke on the Spanish Radio Ministry conducted by his wife, noting that it is now heard in 11 countries on 33 radio stations and in all of South America by short wave radio. He also told of a new five-minute daily radio program that is to begin October 1, which will air on 400 stations in South and Central America.

Average attendance for the four sessions was 53, with 71 men presenting credentials.

National Ministerial Association

Brethren pastors and elders looked at the subjects of income taxes and the ordination of women and took care of association business during the National Brethren Ministerial Association sessions at General Conference.

Mr. Rick Ullery, a CPA from Elkhart, Ind., and a member of the Winding Waters Brethren Church, led the discussion of "In-

come Taxes for Clergymen." This Wednesday afternoon session focused primarily on how pastors can best make use of exemptions available to them and precautions they should take so that they have proper records in case they are audited.

On Friday afternoon Jack Oxenrider, Terry Lodico, Gene Eckerley, and David Kerner presented summaries of papers they

had prepared on the subject of ordination of women. Both Jack Oxenrider and David Kerner took a position favoring women's ordination, while Terry Lodico and Gene Eckerley took an opposing position.

Because of the lack of a unified mind on this subject, the members of the National Ministerial Association voted to "give the next year to the con-

tinued study of the issue of the ordination of women, that the 1984 Pastors' Conference be devoted to that study, that position papers be written and published prior to that conference, and that the ministerium seek to arrive at a consensus on that issue as a result of the study."

Other items of note from the Ministerial Association sessions include the following:

Association officers Alvin Shiff-

lett (president), Gerald Barr (secretary-treasurer), and Richard Craver (assistant secretary-treasurer) were returned to office for another year.

Dale Ru Lon, chairman of the Board of Trustees of the Retirement Fund, announced that hospitalization insurance rates for pastors in the Brethren Health Care Plan will increase by 15% in 1984 to \$60 per month for a single individual, \$180 per

month for a family, and \$25 per month for a person over 65.

President Alvin Shifflett reported that Roger Stogsdill, a Brethren seminary student from Tucson, Ariz., will receive the Ministerial Association scholarship of \$500 for 1983-84.

The 1984 Pastors' Conference committee announced that the 1984 Conference would be held in Ashland, with dates and details to be given later.

Woman's Missionary Society

In celebration of our Brethren centennial year, each of the four WMS sessions during Conference week included a hymn from a German Baptist hymn book compiled in 1882-83, and a first-person historical presentation called "Reflections from the Sister's Society of Christian Endeavor" (SSCE, forerunner of the WMS).

Jessie Solomon portrayed Rev. Mary Melinda Sterling, founder and first president of the SSCE, during the first "Reflections" presentation on Tuesday afternoon. On Wednesday afternoon Edna Logan acted the part of Rev. Laura Grossnickle Hedrick, another president of the SSCE who also served as a pastor. Rev. Mary Melissa Wagoner Bauman, founder of the forerunner of Sisterhood, was played by Peggy Beekley. And Rev. Vianna Detwiler, missionary and church planter, was portrayed by Bertha Wyatt.

Another highlight of Tuesday's agenda was the President's Challenge. President Pauline Benshoff recounted many accomplishments of the society since its founding, especially emphasizing WMS support for theological training and mission work. Mrs. Benshoff challenged the women to keep their inward spiritual fervor which expresses itself in outward actions and to

leave a legacy for the next 100 years by using God's gifts for new achievements.

Also on Tuesday the women accepted a two-year project to support church extension in Colombia, beginning at Bogotá.

Wednesday's session began with the annual memorial service. Then Director of Home Missions and Evangelism Rev. James Black spoke on "Why WMS?" Rev. Black challenged the WMS to keep its missionary emphasis. The session closed following elections.

The Thank Offering Ingathering was held during Thursday's meeting, and \$9,475.91 was collected. Then the officers for 1983-84 were announced: Donna Stoffer, president; Judi Gentle, vice president; Dorothy Carpenter, treasurer; JoAnn Seaman, assistant treasurer; Paula Deardurff, financial secretary. Other appointed officers are: Trudy Kerner, general secretary; Linda Geaslen, assistant general secretary; Helen Shively, literature secretary; Jessie Solomon, assistant literature secretary; Grace Grumbling, *Outlook* editor; Bonnie Summy, subscription secretary; Ellen Clough, sewing and World Relief coordinator; and Susie Black, second vice president in charge of Sisterhood.

The annual noon luncheon

was held Friday with approximately 275 women present. During the luncheon Joan Ronk was honored for 20 years of service as the WMS representative to the Missionary Board. Also honored was Mrs. Pauline Benshoff, who is retiring after six years as WMS president. Rev. Virgil Ingraham, General Secretary of the Missionary Board, was the luncheon speaker.

During the business session on Friday officers were installed and the Project Offering was ingathered, totaling \$9,158.97. This money will be used in a revolving fund to help build church buildings in Mexico.

Daily devotions for the WMS sessions were led by Mrs. Donna Stoffer. Using the WMS theme acrostic as the basis for her devotions, her daily topics were rekindle, love, discipline, and power.

A total of 19 officers, 136 delegates, and 54 guests registered for the 1983 WMS sessions.

—Jean Troup

Conference historical note:

Helen Shively, WMS literature secretary, was recognized during the Thursday afternoon Conference business session for having missed only one General Conference during her lifetime (her parents brought her as a baby). She has attended 65 Brethren General Conferences.

Vision Presentations

During this year's "Centennial Celebration" Conference, when Brethren were looking back at their beginning as a denomination and their 100 years of history, they also took a look forward at what The Brethren Church in the Lord's strength might accomplish in the

years ahead.

*They were led in this forward look by representatives of the various boards, ministries, and auxiliaries of the church in daily **Vision Presentations**. During these presentations, the various agencies shared their goals and visions for*

the future, particularly for the next five years.

In order that all Brethren might be aware of these goals and visions and have a part in them, summaries of these Vision Presentations are being shared on this and the following pages.

World Missions

Our missionary vision reaches beyond sight or sound or touch! Our Lord would have ours to be a look of faith, beholding people everywhere who need salvation and eternal life, available solely in Jesus Christ.

Looking upward . . . we thank God for the privilege of hearing the gospel, for the gift of eternal life in His Son, and for being accepted in the family of God. We praise our Lord for His ministry to us and through us in The Brethren Church. We accept from Him the Great Commission . . . to go and make disciples of all nations. We acknowledge that we have been less than fully obedient to this task. Our prayer is for revival, for fanning into flame the gift of God, and for giving ourselves without reservation to reaching the unreached for Him in our generation.

Looking outward . . . we review the missionary ministries of The Brethren Church outside our national borders. Just 35 years ago we renewed our worldwide missionary commitment, sending personnel to work with young national churches in Nigeria and Argentina. Over the past thirteen years we have opened additional mission fields: in India (1970), in Colombia (1973), in Malaysia (1974), and in Mexico (1979). Our field strategies have been modified to multiply our outreach, concentrating on people and evangelization programs without costly institutions, and renting rather than buying facilities and properties wherever possible. Our work force of missionary families has been kept to a minimum in order that The Brethren Church might be witnessing to unreached people in more countries, also being more flexible and mobile for missionary

work amid unsettled, often volatile, political and economic conditions.

Looking forward . . . we see the need for five committed missionary couples or mature single people within the next five years. In this centennial year, we have only one couple who are candidates in training. We see ten committed missionary units available for strengthening our missionary ministries in the five countries of Latin America and Asia, caring for replacements and providing enablers in areas having a grow-

ing response to the gospel. We see another country in Latin America as a Brethren mission field—in Brazil, Ecuador, Peru, or Venezuela. We also see a missionary beachhead in Europe—in France, Spain, Germany, or Holland. All this within the next decade.

Looking forward . . . we see God's response to our prayers for sending us a revival, filling us with His Spirit, enhancing and empowering our witness for Jesus Christ as the overflow of His abiding presence in every part of our lives and being.

Brethren Publishing Company

Our reason for being:

To honor God in all our activities through our relationships to our employees, through our relationships to the church, and through our relationships to the world; and

To encourage learning, discipleship, and development of Christian thought in The Brethren Church through the effective distribution of ideas and information.

We believe our purpose can best be fulfilled during the next five years by:

1. Getting THE BRETHREN EVANGELIST into every Brethren home. Specific strategies include—encouraging gift subscriptions, promoting 100% church lists among our congregations, offering to send a supply of EVANGELISTS to churches for promotional purposes.

2. Introducing a new Brethren adult study series in the fall of 1984. Purpose—to provide an elective study by Brethren writers on subjects where The Brethren Church can speak specifically. Goal—to produce two studies per

year, including teacher's guide.

3. Promoting the Brethren Publications/Home Missions Endowment Fund as a means of permanently supporting our denominational publication. Goal—\$125,000 in additional pledges/gifts at the end of the five-year period, with yearly goals of \$25,000. This would bring the total fund to \$200,000, nearly one-half of the way to our ultimate goal of \$450,000.

4. Improving the quality and efficiency of our printing department. Specific strategy—to purchase a new camera in 1983 and a good, pre-owned, large offset press in 1984.

5. Building sales of products and services related to our tax-exempt purpose and increasing our non-related printing sales as a basis for helping us accomplish our purpose of ministry for The Brethren Church.

6. Exploring the special opportunities for expanding curriculum offerings through video tapes and computer software.

Home Missions

The future is in the hands of the Lord. But if He withholds His return and if He so permits, we will see growth in every area of Home Missions. A minimum of 25% growth in the number of congregations is a realistic goal for the next decade. We should anticipate at least two new districts and greater involvement with Hispanics and the Hidden Peoples within the U.S.

But how does it happen? Personnel are being recruited and trained, areas are being surveyed,

materials are being designed, and districts are accepting the challenge of greater involvement in church planting. The Pennsylvania District is committed to planting a new church within a year; the Southwest District, small as it is, has committed itself to growth. The Southeastern District actively searches for a church planting location, and other districts are in varying stages of planting planning. We are also committed to helping small and struggling congregations, provid-

ing they are located in areas showing growth potential. Newark, Ohio, is an example.

We are committed to the planting and nurture of new churches. We are busy trying to involve Brethren who have become a part of the mobile society, challenging them to open their homes to "classes," and to use their gifts and love of The Brethren Church in beginning new congregations in areas where there are no Brethren churches. Always we are looking for new, innovative, and untried ways to plant churches. We are seeking bi-vocational church planters. Bob and Kathy Mitchell are this week (August 8) moving to Arizona to begin a Brethren class. We challenge congregations to "adopt" a mission church beyond their district as well as giving prayerful consideration to planting a "daughter church." A genuine attempt is being made to more greatly involve our districts and congregations in faith efforts in church planting.

Guidelines for Planting New Brethren Churches, adopted by the Missionary Board, is in the process of revision. Prayerfully the Church Extension Commission will become more involved—more effective—in planning and implementing church growth.

I guess we are saying that Brethren growth and outreach is more than a dream. There are measurable goals . . . only three new congregations a year.

In evangelism we are constantly training, supporting, working with pastors and congregations. We trust for greater involvement in TOUCH (Transforming Others Under Christ's Hand) Ministries, a proper method of evangelism that is truly Brethren in scope.

God is blessing. We trust Him for the future. We fully support the efforts of those who are leading the denomination in the sincere prayer that God will visit us with **revival**.

This is our vision.

Ashland Theological Seminary

ATS, recognizing with concern the non-growth situation of The Brethren Church, convened a town meeting for the General Conference audience and presented a need for a "Call for Revival."

Using Isaiah 64:1 as a plea for God's visitation, the faculty of ATS shared various concerns in the life of The Brethren Church. For example, in the past 30 years 30,000 people have been won to The Brethren Church. In the same period more than that number have been removed from the rolls through roll revision. In the same 30-year period, 30 new churches were begun, but yet the church stands at one less in total count than in 1981. For the first time in

80 years, Brethren membership has dropped below 15,000.

In the town meeting format, members of the audience responded with enthusiasm to the "Call for Revival." Century II commitment cards were passed out to all present, giving them an opportunity to commit themselves to personal revival and to pray for revival in The Brethren Church.

The meeting was closed with a positive emphasis on the message of The Brethren Church, its belief in and practice of the gospel. Each district will be contacted in the near future to organize district-wide gatherings to promote revival and revitalization in The Brethren Church.

Benevolent Board

The Benevolent Board has several visions that can become realities in coming years.

1. The Board is aware of a great reservoir of talent among the older members of The Brethren Church, some of whom are retired. We need to develop programs to properly use these abilities. The Board may be able to work with both the Missionary Board and the Board of Christian Education in developing such programs. Possibilities include short-term service by senior mem-

bers in Home Mission churches and an adult Crusader program.

2. There is a need for some semi-independent homes at Brethren Care in Ashland. Requests have come from several folks for this kind of home. The Board will continue to dream along with Brethren Care along this line.

3. The Board also wants to pursue further the possibility of having a trained person do fundraising on a commission basis for the Board.

Woman's Missionary Society

1. We should be meeting the needs of the local woman by providing a system of:

a. Study—through suggested Bible studies, lesson ideas, and an expanded Christian book list.

b. Service—through suggested home and foreign projects.

c. Support—provide compatible groups and keep local

women in touch with the organization through printed communications and through personal contact by district and national officers.

2. We should be encouraging smaller churches, older congregations, and mission churches by:

a. Contact and social events.

b. Special encouragement and

personal interest and contact by district and national officers.

3. WMS Executive Board should seek input from districts and local societies and from pastors on how to find a prominent and meaningful place in the ministries concept of organization. These ideas should be synthesized into a suggested blueprint for church boards.

4. While home and foreign missions must continue to be the chief purpose of WMS, we should seek ways for updating activities and service throughout the churches and denomination.

WMS purpose:

To promote Christian culture.
To do home and foreign mission work.

To disseminate the principles of Christian religion.

To advance Christian womanhood.

Retirement Board

The purpose of the Retirement Board is to provide the best retirement and hospitalization programs available for Brethren pastors, local church employees, and denominational employees.

Our goal for the Retirement Program is to **continually** watch over and **upgrade** the program. We want to provide the highest

amount of return with the **greatest** amount of security. In other words, high return with minimum risk.

Our goal for the Brethren Health Care Plan is to provide hospitalization coverage for singles, families, and individuals over 65 with the best possible service of claims and suitable coverage.

ABCT

**Association
of
Brethren Church Teachers**

... dedicated to making better "disciplers" and Christian Educators

Seminars & Workshops — annually
Key Magazine — quarterly
ABCT Newsletter — monthly

Membership fee: \$9.00 for your entire family

Benefits: Subscriptions to the two publications of ABCT
Discounts on registration for Seminars & Workshops

Send your name and address to: **ABCT, 524 College Ave., Ashland, OH 44805**

Ashland College

On May 14 Ashland College celebrated 105 years as a Brethren Church-related liberal arts institution with the graduation of 523 students.

On May 9 the John M. Ashbrook Center for Public Affairs was inaugurated by President Ronald Reagan, generating major awareness of Ashland College throughout the nation. The papers of John M. Ashbrook will be housed on the top floor of the Ashland College library.

Ashland College continues to expand programs and introduce new ones to respond to changing needs. New majors in Energy Management and Technology, Criminal Justice, and Toxicology are now in place. Off-campus undergraduate programs at six Ohio locations are fast-expanding. More than 100 students are in the Radio/TV program, and a new major in Broadcast Sales and Management has been added. The college is also in the forefront of computer literacy, offering computer courses in various departments and in a continuing education program.

This fall an Overseas Student Teaching pilot program will send AC's first students abroad. The School of Nursing, started in 1981, graduated its first two students in May. It offers a bachelor of science of nursing degree to students who are currently registered nurses. Freshmen on-campus enrollment for 1983 is up for the first time since 1979. Eighty-six students from 20 foreign countries are now attending AC. The college has a goal of enrolling 10% of its students from foreign countries.

Many programs are in place to reach out to new publics for the college. The Gill Center for Business and Economic Education is one such program, which has gained regional and national recognition. A Master of Education program is offered on other college campuses throughout Ohio. The Master of Business Administra-

tion program offers degree programs at AC and five other learning centers. Cooperative programs in art with the Art Institute of Pittsburgh and in fashion design with Purdue University offer further training in these areas.

Financially, 1982-83 was the college's most successful year of total gift income, with \$2,432,314 being raised. "A Time of Opportunity" capital campaign inaugurated in 1981 with a goal of \$7.7 million has reached the \$6 million level. The Ashbrook Center has

generated nearly an additional \$1 million. Four academic chairs are in the process of being endowed, including one in Constitutional and Biblical Law.

The college still must erase its short- and long-term debts. At the same time, financial aid to students is critically important, with \$1.3 million of AC's operating funds going to provide scholarships. Sixty-five percent of students receive financial aid, with the typical aid package around \$3,000 per student.

Pastoral Ministries

As a "believers" church, the Brethren put great stress on the preaching and teaching of the word of God. This stress is vital to pastoral ministries in The Brethren Church as we enter Century II. Our vision is for more biblically qualified leadership in our churches. For pastors who are better trained. For churches praying on a regular basis for their pastors and encouraging them in their work.

We see ahead our churches doing the work of ministry as-

signed to them by Christ. We see our pastors taking their people deeper into God's word, that they might be inspired and follow the teachings of our Lord. We see churches seeking to resolve conflicts as they arise. We see ahead an ample supply of pastors for our existing churches and for new churches we may plant.

We see the great opportunities that are ahead for sharing the "Good News" of Jesus Christ to yet another and another generation until our Lord comes for His own.

National Brethren Youth

The Brethren Youth vision presentation was made by National BYC officers Mike Funkhouser (moderator), Tracy Rowser (secretary), and Mark Robison (treasurer).

Mike Funkhouser began the presentation by telling what BYC is all about. He emphasized the fact that BYC starts at the local level, works through the district level, and leads up to the BYC Convention. His main concern was that a lot of churches do not even have a local BYC group, and he strongly urged those churches to try to get a group started.

The officers also shared the big steps BYC has made in the last

couple of years. They noted that for the first time in over five years national BYC membership has gone over 1,000 (compared to 700 just a few years ago). They also pointed out that last year the youth raised over \$15,000 for their national project, surpassing their goal.

The main vision for the future was that BYC can reach out and draw in youth from those churches that are farther west. Moderator Funkhouser expressed a real burden that this goal be reached so that youth in the National BYC can keep on showing their love for one another, just as they have always done.

Board of Christian Education

In this vision presentation we will explore what the Board of Christian Education might do if we had unlimited resources.

The responsibility of the Board of Christian Education is to find, design, and implement solutions to the needs of The Brethren Church in the area of Christian Education. We can identify six basic areas of responsibility: (1) children, (2) youth, (3) summer ministry, (4) adults, (5) teacher training, (6) publications.

In the area of youth, the Brethren Youth Crusader program is currently strong and growing. There is the BYC Convention, which meets concurrently with the adult Conference. And there are

several publications—*Youth Leaders Handbook*, *BYCommunicator*—to assist youth leaders. In the area of summer ministry, the Summer Crusader program is a strong testimony to what young people can do when given an opportunity to serve. And in the area of teacher training, we have been successful with our Association of Brethren Church Teachers through seminars, the ABCT newsletter, and various workshops.

In the other three areas—children, adults, and publications, we have little to show for the need evident in The Brethren Church. We are concerned for these areas.

A possible solution — which could not be carried out with cur-

rent dollars — includes an increased staff of creative and specially trained administrators:

—an associate director for continuing education to oversee the area of adult ministries and publications;

—an associate director for ministry and training, who would be in charge of the ABCT and other training opportunities as well as an expanded Crusader program which might serve a wider age grouping;

—an associate director for children and youth, who would develop the BYC program to its fullest potential and implement new opportunities for children's ministries.

The associate directors working together could develop several new areas that are currently untouched in Christian education. Boys' and girls' programming needs to be looked into. The BYC might be strengthened possibly through a mid-winter convention for our older youth. The whole area of video training and a fully developed video resources library should be explored. The BCI needs to provide pastoral training in the area of Christian education. Trans-generational experience are not provided for at the denominational level and could be a significant tool in the spiritual growth of our young people. And teacher certification program is needed to encourage increase skills among our teachers. These are only some of the possibilities.

Supervising the work of these three associates would be the task of the Director of Christian Education, who could concentrate his efforts on fundraising, coordinating the total programs and their administration, and developing more inter-relationships with district boards of Christian education.

It should be stressed that in this presentation we are not concerned with persons who might fill these positions. Rather, we are simply exploring what we might do if our resources were unlimited.

World Relief Board

1. History: World Relief has grown in recognition by the denomination from an appendage of the Peace Committee (1966), to a General Conference standing committee (1969), to the present cooperating board (since 1974).

2. Giving: Annual offerings have increased nearly every year from zero in 1966 to over \$50,000 in 1982, a total of nearly \$348,000 in those 17 years.

3. Outreach: By channeling our giving through the World Relief Corporation of the National Association of Evangelicals, we are joining hands with 500,000 other evangelical churches to assist 20,000 missionaries in 36 countries—providing "Food for the Body and Food for the Soul." By working through existing missionary personnel, WRC is a low-cost and reliable channel for both relief and self-help development programs.

4. Refugee Resettlement: 36,000 refugees have been placed by the World Relief Refugee Service. Although just a few Brethren are a part of this, it is hoped that we might catch the vision of what Jesus would have us do for these

homeless "world brothers and sisters" from other countries. Brethren are encouraged to assist others in their communities who are involved in refugee sponsorship.

5. Domestic Disaster Relief: In cooperation with the Church of the Brethren, we have a channel to assist disaster-plagued people in our own country. The Child Care teams and clean-up crews are the speciality of this ministry. Brethren are encouraged to attend the training seminar in their district this fall.

6. Alternative Gift Giving Guide: In the future, to assist in effective gift-buying and meaningful gift-giving, the board has published a Gift Giving Guide. It suggests ways to honor people on special occasions and help those who make unique gifts at the same time. Order your copy of this 50-page resource by sending \$1.50 to World Relief (6301 56th Ave., N., St. Petersburg, FL 33709).

7. Why? For reminders of "why" Brethren are challenged to continue their involvement in every stage of relief work, read Matthew 25:31-46 and James 2:14-17 and I John 3:16-18.

National Laymen's Organization

In looking to the future, the National Laymen's Organization of The Brethren Church hopes to engender greater interest among the laymen of the denomination and to encourage greater participation of the men in the outreach of the church, particularly at the local level, but also at the district and national levels. Presented below are several ideas which we plan to implement in the next five years.

1. Continue financial support of various organizations and/or projects as determined by action of the Laymen at General Conference. We currently are supporting Campus Ministry, Brethren Seminary Student Scholarship, Brethren Ashland College Student Scholarship, Riverside Christian Training School, Brethren Publishing Company Endowment Fund, and the Pasadena Radio Ministry (Maria Miranda).

2. Encourage each man, young or old, to become an active participant in the local church group; also encourage individual and local laymen group involvement in the Evangelism Explosion program.

3. Encourage more lay participation in the January 1984 N.A.E. Washington Briefing. The Pennsylvania, Virginia, Maryland, and New Jersey laymen will spearhead this effort.

4. Encourage and plan a strong lay involvement in the N.A.E. Convention at Columbus, Ohio, in March 1984. The Ohio laymen will lead this effort.

5. Develop a closer working relationship between the laymen and the pastors.

6. Formulate a plan for involvement in disaster relief.

7. Update and maintain a corrected directory with addresses of

representative laymen from each church.

8. Plan yearly spiritual retreats for rest and relaxation. The retreat in 1984 is being planned for February 20-25 at Lakewood, Florida. (There is a possibility that William Murray, son of Madelyn Murray O'Hair, may be able to deliver the kick-off address at our Sarasota church on Sunday evening, February 19.)

9. Conduct mission tours to our mission fields. Our objective in 1984 is to visit Pasadena, Tijuana, and our other churches in the California area and to enjoy fellowship with our people in the West.

10. Sponsor work projects at our mission and camp facilities. Our project for 1984 will be to help with the multi-purpose building at Tijuana located on the land recently purchased by the WMS.

1983 Christian Education Seminars



How to Believe Brethrenly
Jerry Flora, seminary professor and contributing writer of our "Statement of Faith" will glean insights into our "Brethrenism."



I Can Teach Anything!
Linda Beekley, veteran seminar leader and elementary school teacher, will lead the seminar geared toward teachers of children.

Adults Need Teachers, Too
Brad Weidenhamer, Christian educator and past seminar leader, will guide those working with adults.



A Vision for Youth Ministry
Charles Beekley, Director of Christian Education for the Brethren Church, will conduct the youth seminar.



DATES AND LOCATIONS

Sept. 17: Central District — *Lanark* • Sept. 24: Northern Indiana District — *Jefferson* • Oct. 8: Southeastern District — *Hagerstown*
Oct. 22: Southern Indiana District — *N. Manchester* • Oct. 29: PA District — *Vinco* • Nov. 12: Miami Valley District — *New Lebanon*
Nov. 19: Northeast Ohio District — *Smithville*

For more information write: **ABCT, 524 College Ave., Ashland, OH 44805**

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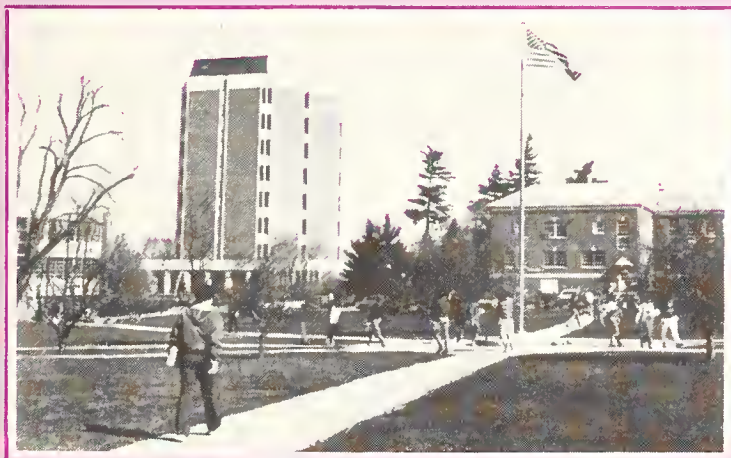
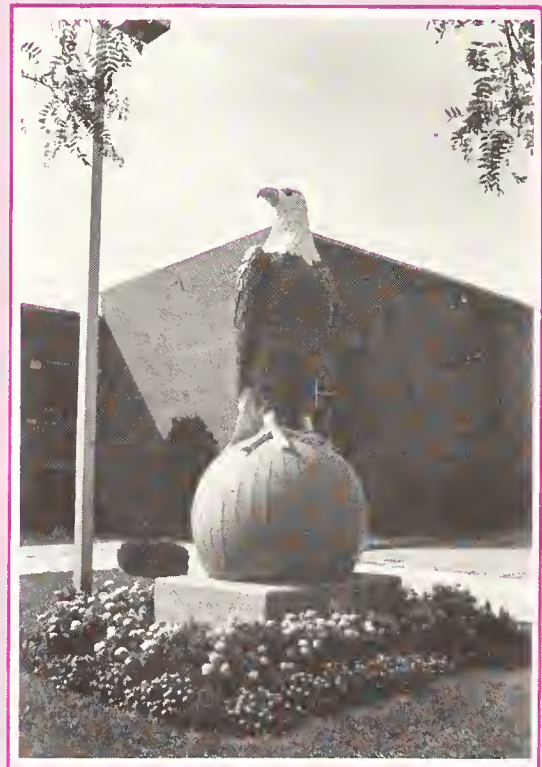
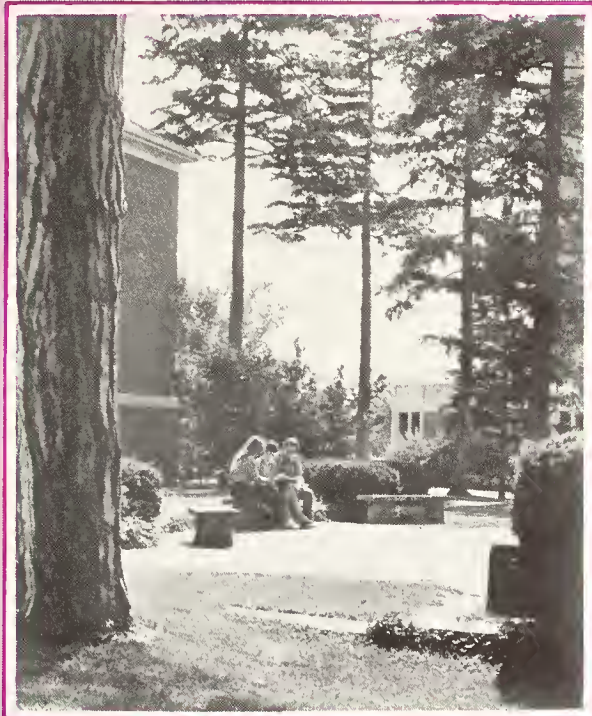
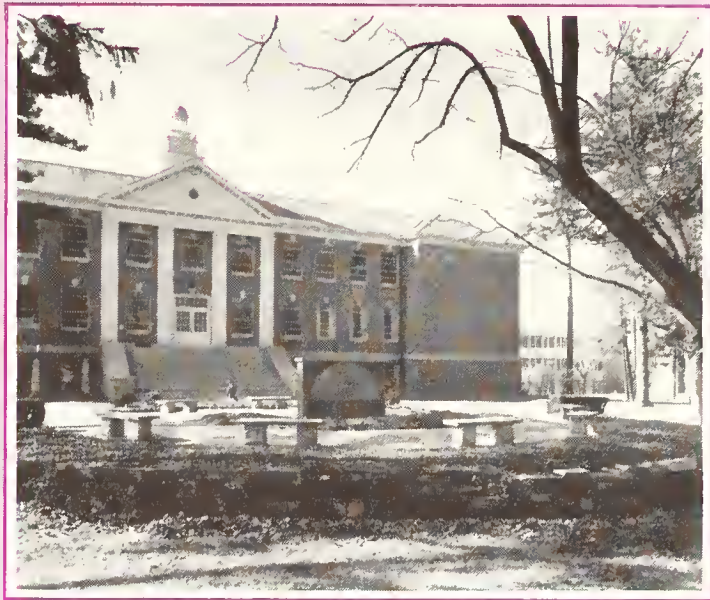
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The Brethren Evangelist

October 1983



**Ashland
College
Traditions**

See Ashland College
feature section on
pages 9-13



Learning From Our Heritage

by Dale R. Stoffer

Salvation: The Believer's Security

ONE of the frequently debated questions in Christian circles over the last sixty years has been the question of eternal security. Is the believer's security unconditional so that once one commits oneself to Christ by faith it is impossible to fall from grace and lose salvation? Or is security conditional, based upon the believer's continued faithfulness to Christ, thereby suggesting that it is possible to fall from grace?

Historically, the Brethren have taken the latter view for both theological and biblical reasons. I will briefly note the theological arguments and give more attention to the biblical evidence.

Previous articles in this series have contained at least three solid reasons for seeing security as conditional. First, we Brethren have viewed salvation both as an event and a process. The New Testament speaks of salvation as an accomplished fact, a present walk by faith, and a future hope. If one's salvation is eternally secured by confession of faith in Christ, Scripture should use the past tense (have been saved) rather than the present or future tense (are being saved and will be saved) with regard to the Christian's present state. But see Romans 5:19; I Corinthians 1:18; II Corinthians 2:15; Philippians 1:28.

Second, the Brethren have viewed saving faith as both knowledge concerning God and Christ and faithfulness to Christ evidenced in an obedient life (see Rom. 10:9, 10; James 2:14-26). It is therefore the person who lives by the faith by which he was saved who is being saved and will be saved (see Gal. 2:20 and Paul's words of victory in II Tim. 4:7).

Third, the Brethren have understood that salvation includes both human and divine aspects. This is true not only in the initial reception of salvation, but also in the outworking of salvation (see Phil. 2:12-13). Unconditional eternal security denies any human responsibility during the process of salvation, seeing the process as guaranteed

by God. (Philippians 1:6 would be cited.)

The crux of the issue must rest on the biblical evidence itself rather than on purely historical or theological arguments. (These should not be overlooked, however, since ideally both should be based on Scripture). Scripture is abundantly clear that there is security for the believer in Christ. One must uphold this truth on the weight of such passages as John 6:37, 44, 65; 10:28; 17:2; Romans 8:38-39; Philippians 1:6; I Thessalonians 5:24; Hebrews 13:5; I John 5:18; Jude 24.

But Scripture is equally clear that we have a responsibility to remain faithful to Christ and not deny Him by our words or actions—see Matthew 7:21-23; Luke 13:22-30; Colossians 1:21-23; I Timothy 6:10, 20-21; Hebrews 6:4-8; 10:26-29; James 5:19-20; II Peter 1:10-11; 2:20-22. To subordinate or explain away either side of this truth is to do violence to the witness of Scripture. The weight of both truths must be allowed to stand.

Scripture would indicate that as far as God is concerned, **nothing** outside of ourselves can separate us from His love. He promises not only to keep us secure, but also to perfect our faith until Christ returns. But these promises are conditioned upon the believer's continuing walk by faith in God and Christ. The history of the people of Israel shows that God will not overlook disobedience forever (see Rom. 11:11-24; Heb. 3:14-4:11).

Christians do not need to live in constant fear of losing their salvation, however. For God will continue to bear with our human weaknesses and sins up to the point that we willfully harden our heart against Christ by word or deed and close ourselves to the working of the Holy Spirit. (See Matthew 12:31-32 and John 15:26—noting that the Spirit's task is to bear witness to Christ). On this doctrine as on every other, we must be true to the total voice of Scripture rather than allowing a particular theological position to silence part of that voice.

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*Serving The Brethren Church
throughout its one hundred years.*

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Cover

Four views of the beautiful Ashland College campus, educational home" this fall to 1,367 students (daytime enrollment). Total Ashland college enrollment at both on-campus and off-campus programs this fall is 3,085, up nine percent from last year. Read more about the college on pages 9-13.

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First-Year Reflections On Missionary Service

An interview with Robert and Juanita Dillard on the first anniversary of their arrival in Medellín, Colombia.

Interview by John Maust

AS if from nowhere, the priest appeared. Waving a pistol, he shouted, "All right, I want all Catholics to come with me!"

The new missionary blinked. Was this really happening? Would an ordinary film showing at an outdoor evangelical meeting turn into a bloodbath . . . Would he bite the bullet as a missionary martyr?

Bob Dillard blinked again, for the undaunted believers responded by singing with gusto a gospel hymn. Some crowded toward the priest, Bibles thrust forward, shouting, "*Cristo vive!* [Jesus lives!]." The clergyman's chest dropped, and he melted away into the crowd and out of sight.

Things haven't always been that exciting during their first year in Medellín, Colombia. But Brethren missionaries Bob and Juanita Dillard are enthusiastic about their work in this industrial city of some two million.

The Dillards pastor a congregation in their home in the upper middle-class neighborhood of El Poblado, and team up with fellow Brethren missionaries Mark and Chantal Logan in other ministries in the city.

En route to Lima, Peru, I visited the Dillards. On the very day marking their first anniversary in Colombia, while eating a pizza, the couple (with their 15-month-old son Lucas) responded to my questions about their first year as missionaries to Colombia.

John: What were your first impressions of Medellín?

Bob: We'd never been here before. Somehow Mark Logan got through customs at the airport, so he could meet us just as we got off

the plane. We met the Logans that day for the first time, too.

Juanita: We noticed that the city was dirtier, bigger, and more industrial than San José, Costa Rica, where we went to language school. Here there was a sharp contrast between the rich and the poor.

What were you called here to do?

Bob: The Brethren Church of Colombia invited us to pastor the church in the El Poblado area among the middle and upper classes. There was to be a transition period before I assumed the pastorate, which I did after six months.

Where are the people spiritually?

Bob: Most people we contact are religious in the sense that they believe in God. However, many are materialistic and don't feel a spiritual need.

Did you face any difficult adjustments?

Juanita: For me, forming friendships was difficult. Part of the reason was that I had to stay inside much of the time with Lucas. I'm just now getting to the point where I feel comfortable with Colombian families.

Bob: Actually, language school prepared us very well for the work here. One thing I have learned is to be more culturally sensitive. For instance, the American sense of humor is very different from the Colombian; I may have hurt other people's feelings when they didn't know I was really joking.

Missionaries are always "giving." How do you feed your own spiritual growth?

Bob: I'm trying to build a sense of community with the Brethren pastors here. We meet once a week for study and prayer.

Juanita: I attend a women's English Bible study Thursday mornings at the Logans'. They have been my support group. Also, I'm learning to be content in whatever state I'm in. Yet we do miss some things here, but there are

Brethren writer John Maust is currently serving with Latin American Mission in Lima, Peru, where he is supported in part by his home church, the First Brethren Church of Nappanee, Indiana. He did this interview with the Dillards on his way to Peru in May.



Dedication of Annie Jean Dillard. The dedication was conducted July 19, 1983, by Luis Enrique Mendoza (holding Annie Jean), president of the Colombian Brethren Church. Bob is at the left and Juanita is holding Annie's big brother, Lucas.

also some things we experience here that we never would in the United States.

How about your own devotional lives? Isn't it hard in the press of work?

Bob: That's a good question. At the last pastors' meeting, I requested prayer that I would be able to get up in the morning before Lucas for my devotions. Otherwise, it's very hard.

Juanita: I'm reading through the Bible in a year. Also, Bob and I have been thinking about doing some kind of Bible study together once a week. He also shares Christian articles with me.

How has work here affected your family life?

Juanita: We had kind of a renewal experience in our marriage in Costa Rica, and I find we have grown much closer together. Just the other day, when Bob helped me handle a problem with my doctor, I thought, "Lord, what would I do without this other person (Bob) who knows me so well?"

What advice would you give someone who is considering cross-cultural Christian service?

Bob: I would say, "Go and see what it's like. Do an internship or spend several months in another country. Be with the missionaries and national pastors. Test it out."

Is there a need for more Brethren workers here?

Bob: The Colombian Brethren have requested another couple, which possibly would help us in our ministry here in El Poblado.

How do you try to maintain contact with the Brethren in the States?

Juanita: I wrote a Christmas letter to all

the WMS groups. They've been so good to us in writing and sending things. They'd asked me for prayer requests, so I gave them some.

Bob: It's impossible to visit all the churches when you have a three-month furlough. But we will try to visit as many as we can. We probably feel the closest to the Sarasota Brethren Church, since we were married and I was ordained there, and then worked as its associate pastor.

How do you feel about your ministry to this point?

Bob: We don't get big spiritual highs here, but there's a different sense of the Lord's presence. I sense an inner peace. In February, I went through a time when I felt down about how things were going. But now I have a quiet confidence that God has His plan and timing. It's up to him.

Soon after this interview, Juanita gave birth (June 8) to the couple's second child, a 7 pound 14 ounce daughter, Annie Jean. The Dillards continue exploring ways to make meaningful contacts in their neighborhood—for example, Bob teaches English and Juanita teaches a lifesaving class. Video-cassette Christian movies and teaching programs, shown in their home, seem to be a good outreach tool, as well. They are excited about the possibilities for their ongoing ministry in Medellín. [†]



A few of the participants in the house church that meets regularly in the Dillards' home. At the time this interview was done, attendance at Sunday morning worship services in the Dillard home was averaging about 20.

THIS WE BELIEVE

Part I of a three-part series on "our common faith"
by Jerry R. Flora

THE year 1983 is not only the one-hundredth anniversary of the Brethren Church. It is also 275 years from the birth of the Brethren movement in Schwarzenau, Germany. For the spiritual descendants of Alexander Mack, Christianity is not so much a system of ideas learned from a textbook as a manner of life absorbed from the obedient community of faith. What we believe is not merely to be thought about with the mind, but also actualized with our whole life.

This article is one person's effort to summarize the main points of our common faith. The heart of Brethren doctrine is discipleship, a following of Jesus Christ as the living Word of God. Brethren view Christianity as a way of life derived from and dependent upon Him as God's Son and Servant, our Savior and Lord—all on the basis of inspired Scripture.

In the Beginning, the Word

We believe that **the Bible** is the written Word of God and may be understood in analogy with the living Word, Jesus Christ. This means that Scripture, like Christ, is both divine and human. As Christ was truly divine but limited in the days of His flesh (Mark 6:5; 13:32), so Scripture is divine yet limited in not providing all the information or certitude that we sometimes desire. As the living Word was truly human but without sin (John 8:46; 2 Cor. 5:21), so we believe that the written Word is human yet without error. The focus of our faith is the Christ of "the Bible, the whole Bible, and nothing but the Bible."

Brethren consider **the New Testament** to be the fulfillment of the Old without the Old Testament being destroyed. There is both

continuity and discontinuity between the Testaments. The New Testament is on a higher level in the progress of revelation because through Christ it describes fulfilled what the Old Testament promised (Luke 24:27, 44; John 1:45; 5:39, 46). When He accomplished His mission to rescue the human race (John 19:30; Hebrews 9:26-28), then the time was right for completion.

"What we believe is not merely to be thought about with the mind, but also actualized with our whole life."

ing the Bible. The apostles and their associates who wrote the New Testament played a role of priority that no others could play in witnessing to the Jesus of history and the Christ of faith.

In brief, "Brethren doctrine centers on Jesus Christ as the living Word of God. The Holy Spirit progressively revealed God's original plan of salvation in Christ from its first promise in the Old Testament to its fulfillment in the New. Given in human words in history, the Scriptures of both Testaments are the inspired Word of God, authoritative, trustworthy, and true in every respect. The New Testament, witnessing to the climax of that history, is the final rule of faith and life for the church. As an expression of grateful love to God, Brethren believe and obey the Bible, for only the written Word reveals to us Jesus Christ, the living Word" ("A Centennial Statement," 1983).

The Living God

The God disclosed in these Scriptures is eternally active as Father, Son, and Holy Spirit. The triune God possesses many attributes.

Dr. Flora is Associate Professor of New Testament and Theology at Ashland Theological Seminary.

"The heart of Brethren doctrine is discipleship, a following of Jesus Christ as the living Word of God."

utes, but we may summarize our knowledge of them in the phrase "holy love." Holiness is the background of all the divine qualities, expressing first separateness, then purity, then perfection. It is the attribute which distances God from the creation, especially from the moral creation in its rebellion. Love is the foreground of the divine qualities. It is the attribute which moves God toward the creation, even the sinful creation.

While these summary qualities are found in both Testaments, holiness is the instructional emphasis in the Old and love in the New. That is, in the progress of God's disclosing His plan to save the human race, He introduced Himself as holy love at the outset. But He highlighted holiness first in the childhood of His people, then later underscored the gracious, sacrificial nature of divine love in Christ.

Holiness and love are not emotions in God, but qualities of character and will. Neither cancels or overpowers the other. Together they require satisfaction for sin, and together they offer that satisfaction from within the divine nature. Thus, the New Testament exalts the grace of God which, in holy love contrary to what was expected, provided atonement and also bestows pardon (2 Cor. 8:9; Eph. 2:4-9).

The Brethren Church confesses **Jesus Christ** along the lines of classical Christian orthodoxy as set out, for example, in the Apostles' Creed and the Nicene Creed. (Although the Brethren have no creed but the Bible, we affirm everything taught in these historic doctrinal summaries.) We believe in Christ's deity, pre-existence, and incarnation by virgin birth together with His humanity, vindication, and glorification by resurrection and ascension. We accept His life upon earth as a model for believers and His death upon the cross as a full, complete atonement for sin. He was, in the language of Hebrews, both

officiating priest and offered sacrifice (Heb. 7:26-27), all done voluntarily from within the depths of the divine mercy.

With Christ's exaltation from earth to heaven, the Father has sent **the Holy Spirit** so that disciples will not be left as orphans (John 14:18). The Spirit, who is "another Paraclete" (John 14:16), continues to be advocate and counselor for believers, as Christ was in the days of His flesh. In addition, the Spirit applies the work of accomplished redemption to us in our present experience. He is the seal and guardian of its genuineness (Eph. 1:13-14). He gives spiritual gifts (*charismata*, "grace-gifts") to those in Christ: (1) gifts of service to meet human needs inside and outside the church (Rom. 12:6-8); (2) equipping gifts to facilitate the ministries just mentioned (Eph. 4:11-12); and (3) sign-gifts for confirming the truth of the gospel when it breaks through into new territory (Heb. 2:3-4).

God's Spirit always acts in such a way as to exalt Christ, never in contradiction to the Scriptures that the Spirit Himself inspired. Thus, Holy Spirit and Holy Scripture operate together as what Alexander Mack called the inner and outer words testifying of Christ. [†]

Rekindle Our Gifts

*What is the Holy Spirit saying to the church today?
Let us listen for His voice — hear what He has to say.
"Yea, My church, he that hath an ear, let him hear
What the Spirit saith — everyone far and near."*

*He came to reprove the world of sin
That we may believe on Jesus Christ His Son.
He came to guide us into all truth.
"My church, walk in My Spirit — avoid My wrath."*

*Rekindle our gifts, Lord, as Your Holy Spirit calls.
Separate us, Lord — break down those walls.
Rekindle our gifts, Lord — send us on our way.
Let us all hear the Holy Spirit calling us today.*

Ruth DeLozier

Mrs. DeLozier is a member of the Ashland Park Street Brethren Church. The thoughts for this poem came to her as she listened to Dr. Lester P. Westlund's message during the Sunday morning worship service of General Conference in August.



the salt shaker

by Alvin Shifflett

Humor and the Holy

HUMOR is one of the most puzzling aspects of human nature. It is often viewed as shallow on the one hand, and applauded on the other.

All of us like to think of ourselves as funny, or at least capable of making people laugh. Perhaps one of the cruelest insults that can be hurled at us is, "You have no sense of humor." On the other hand, we don't like to be laughed at either, which is mockery. Paul experienced this in Athens.

Since Plato, man has theorized on why we laugh. Jackson Lee Ice wrote, "Man should be known as animal facetum," i.e., the laughing animal! Humor in its broadest sense includes wit, comedy, jokes, irony, and satire. Mark Twain was a master of satire. *Reader's Digest* has a neat section entitled, "Laughter, the Best Medicine."

Humor provides relief. Everyone understands laughter, regardless of language. We can laugh with others even when we can't communicate with them. In fact, laughter is communication.

Kant spoke of humor as a "sudden transformation of a strained expectation into nothing." Koestler said humor is "bisociation," or bringing together things in such a way that they become ludicrous. An example is Oscar Wilde's comment while in prison, "If this is the way the Queen treats her convicts, she doesn't deserve to have any!"

On the other side of the coin, laughter can be a sign of mental illness. Recently a trucker ran over an automobile. When asked for information about the accident, the trucker laughed. He couldn't explain what happened for laughing. Obviously, he was either in shock or else mentally ill!

The question arises, Can we have a theology of humor? The old Brethren would probably have said "No." To them laughter in the church was of the devil. So were protracted evangelistic meetings, education, etc.

Our generation allows more levity concerning things holy, although the two (humor and the holy) do not always sit comfortably in the same pew. A humorous speaker is often appreciated more than a nonhumorous one. But I've detected a lurking suspicion among some that a humorous speaker

is shallow, while a dull speaker is thought to be deep. Personally, I don't think it a mark of brilliance to be dull—especially if no one is listening.

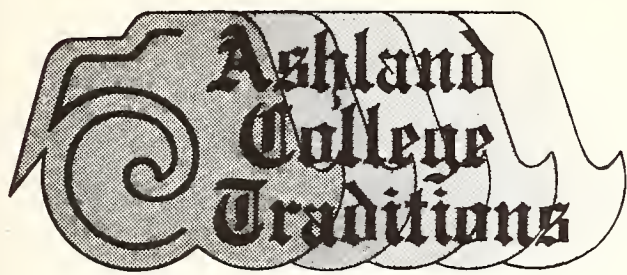
In Jesus' life we find humor and irony in abundance. This infuriated the Sadducees and Pharisees, who were "deep and profound"—and dull. I think much of Jesus' humor has been lost through time and culture. But consider Jesus' question in Matt. 7:3, "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye?" (NIV). When you think about it, that question is loaded with humor. Or look at the parable of the Great Banquet in Luke 14. Imagine the amusement of His listeners as Jesus recounted the excuses given by those who did not attend. One said, "I just got married, so I can't come." That's loaded with humor.

God is said to sit in His heaven and laugh, but that's a different kind of humor—more derision than humor (see Psalm 2:4). I think I can also hear the rumble of God's laughter in the Cross. For in the Cross, there is a reversal of association. That which is despised is suddenly exalted. Eugene O'Neil caught this idea and turned it into a powerful play, *Lazarus Laughed*. In it Lazarus is constantly laughing because he sees how death has been caught by the neck and made ridiculous.

Many a preacher has learned that his humor is remembered long after the serious content of his sermons is forgotten. There is, I think, a close connection between Jesus' use of parables and modern pulpit humor.

One question remains—just a thought. If mankind was made in the image of God, which we all affirm, and one of the characteristics of humanness is humor, in what sense is our humor nature a reflection of the Almighty? That causes one to stop and think, doesn't it?

Now I can't really envision God, the Creator causing the heavens to rumble with His laughter. But I can envision Jesus smiling, perhaps even laughing with His disciples. So certainly in this universe God saw fit to create humor. After all, look at the camel. Better yet, look at yourself. I'm looking at myself—and laughing. [



AC'cent on the Individual

by Dr. Joseph R. Shultz, President, Ashland College

A Christian world view of all knowledge is the goal of the academic program of Ashland College. The belief in God as the Creator of the universe must include the educational principle that all truth comes from God and eventually consummates in God. The basic belief in God integrates all knowledge and brings wholeness to man.

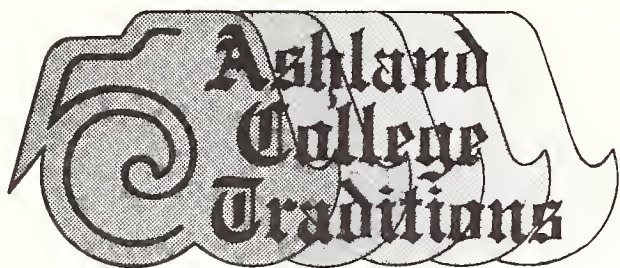
The founders of The Brethren Church came to America for liberty, fraternity, Christian worship, and equality to the creation of a new social order. They fashioned this synthesis around a core of Christian truth and deep spirituality which we recognize and affirm today at Ashland College. Unity in spirit and brotherhood were at the heart of the early Brethren movement.

Ashland College provides a Christian community and an academic and personal support system for Brethren students unequaled by any other college. Administrators, faculty, and students learn to know and to love their fellow Christians in a spirit of community which lends support in the good as well as the bad times of a student's life. This can either be through direct counseling or even the indirect method of seeing each other in offices, classrooms, and at church.

People are persons before they are teachers, ministers, farmers, lawyers, physicians, or business people. And, if we educate them, they will become capable and sensible ministers, educators, lawyers, physicians, or business people.

Ashland College continues the tradition of supporting, loving, educating, and fulfilling the life of the student—in faith. [†]

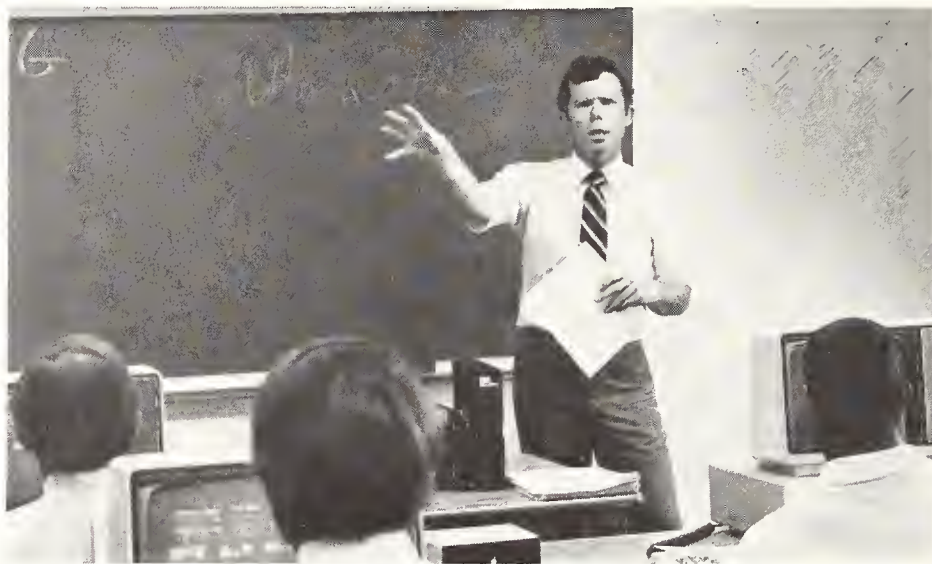




Academic Programs

AT Ashland College, quality of academic programs helps us attract quality students. Almost one-third of our students are in the top one-fifth of their high school classes, so you will be among your peers when you attend Ashland College.

The quality of academics is highly evident at Ashland College. AC students have opportunities to pursue strong academic programs through our five schools: Arts and Humanities; Business Administration, Economics and Radio/TV; Education and Related Professions; Sciences; and Nurs-



Ashland College is in the forefront of computer literacy, offering computer courses in various departments and in a continuing education program.

ing. The 82 majors offered within these schools will challenge you. Honors programs for gifted students

will challenge you even further.

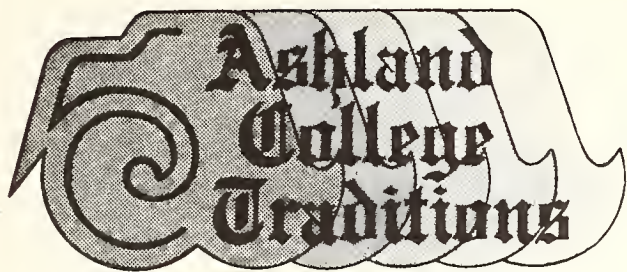
Our student/teacher ratio is a low 17:1, so we are able to spend the time with you to assure that you maximize your potential.

Ashland College honors academic excellence, leadership and service through societies and honoraries such as Alpha Psi Omega, drama; Beta Lambda, home economics-human development; Kappa Delta Pi, education; Omicron Delta Epsilon, economics; and Phi Alpha Theta, history.

Give serious consideration to Ashland College, if quality of academic programs is important to you. †



AC administrators and faculty, like Dr. Donald Rinehart (above right), learn to know students and are able to lend support in the good as well as the difficult times of life.



Active Christian Life

ASHLAND COLLEGE maintains its historic affiliation with The Brethren Church and, at the same time, takes pride in the diversity of its student body. More than 25 Protestant denominations, Roman Catholics, Jews, and Moslems are represented on campus. Students are encouraged in their expressions of faith.

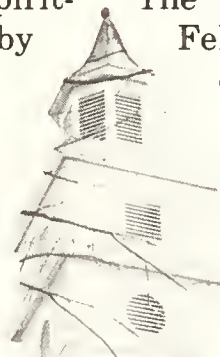
There are many opportunities for spiritual growth and development, guided by the Office of Religious Affairs. The campus Christian center, called "The Salt Cellar," is the central point for Christian activities.

The Salt Cellar is home to Hope Fellowship and the Newman Club. Meetings of Hope Fellow-

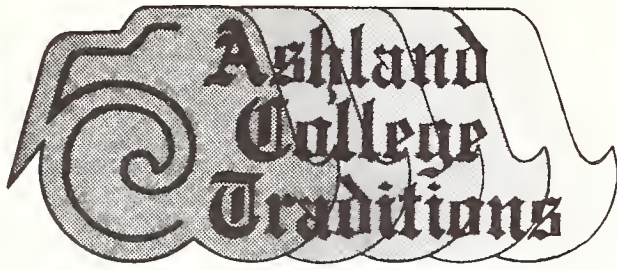
ship include singing, prayer, special music, Bible study, and a guest speaker. Bible studies are held in fraternities, sororities, and in various dormitories on the college campus.

Activities range from sponsoring Ohio's "biggest-ever" banana split eating contest on campus to attending the World's Fair. The college also has a chapter of the Fellowship of Christian Athletes. FCA conducts a regular Bible study and shares the Christian life from an athlete's point of view.

Retreats and activities are designed to deepen the student's walk with God and build into each life the character of Christ.



Ashland College Memorial Chapel



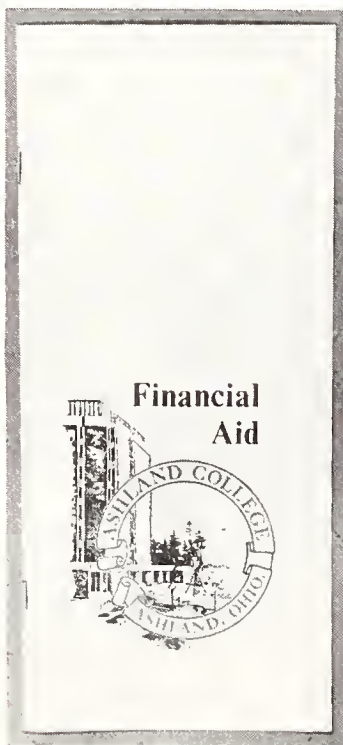
Access Through Financial Aid

by William H. Etling, Vice President for Development

DURING the 1981-82 academic year, more than five million college students received \$16 billion in financial aid from federal, state, college, and private sources to help cover educational expenses.

Currently at Ashland College, more than \$3.1 million in financial aid is made available to help meet student needs, with approximately 65 percent of AC students receiving financial assistance. Ashland College's aggressive and creative financial aid program enables many students who otherwise could not afford a college education to have the advantages of an education at a small, private, liberal arts college.

Funds for Ashland College grants come from institutional revenues and endowed moneys. Ashland College has been fortunate to have friends and alumni who have established scholarship endowments.



Financial assistance to students is offered in a combination of grants, loans, and employment. Assistance is based on scholarship, accomplishments, talents, and/or financial need. Among the numerous scholarships and grants available to AC students are several designated specifically for members of The Brethren Church.

Brethren Grant. Any student who

is a member of The Brethren Church and has a cumulative grade point average of 2.5 or above is eligible for this grant. A letter of recommendation from the student's minister is a requisite. The grant in the amount of \$600 is renewable with a 2.5 AC grade point average.

Crusader Grant. Students who participate as Crusaders in the summer ministry of the Board of Christian Education of The Brethren Church are eligible for this grant for the academic year immediately following their summer of service. The grant in the amount of \$1,000 is renewable with subsequent summers of service.

Ministerial Grant. This grant is offered to sons and daughters of ministers and missionaries who now are working full time for The Brethren Church or who have retired from full-time service for reasons of age or health. These students are eligible for either the ministerial grant or achievement grant(s), which ever total is more, but not both. The ministerial grant awards 40 percent of tuition costs, and may be renewed as long as the student maintains a 2.0 grade point average.

In addition to the above grants, other scholarships and awards are available to students who are members of The Brethren Church. The following are given in honor or memory of individuals:

Carrie Hoff Baer memorial award
Bell-Walker scholarship
A. Glenn and Essie Carpenter scholarship
Viola Jones Collins scholarship
Pearl Dutton Crafts award
Helen Jordan award
Doris C. Stout memorial scholarship
Dorothy Stuckman memorial award

The following grants are given by

churches and organizations.

Boys Brotherhood award

National Ministerial Association student aid fund

National Woman's Missionary Society award
Oakville, Indiana, Brethren Church scholarship

Pennsylvania Woman's Missionary Society award

Sisterhood of Mary and Martha award

Southeast Laymen's scholarship

Ashland College believes the primary responsibility for financing an undergraduate education rests with the student

and parents. But the college also recognizes the need in many instances for financial assistance and acknowledges scholarship and achievement. By using a combination of financial assistance and self help, Ashland College attempts to meet each student's need as calculated by the Financial Aid Form (FAF).

For more information, write to the Office of Financial Aid, Ashland College, Ashland, Ohio 44805; or telephone (419) 289-4100. Ohio residents may call toll free: 1-800-882-1548. [†]



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BECOME part of Ashland College and the Ashland College Traditions. We are a quality, liberal arts college that puts the AC'cent on the Individual. We offer you an active Christian life along with the quality academic programs you need to plan your future.

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Ashland College admits students without regard to sex, race, color, religion, age, nationality, ethnic origin or handicap.

_____ Send me Ashland College information.

Name _____

Address _____

City _____

State _____ Zip _____

Year of high school graduation. _____

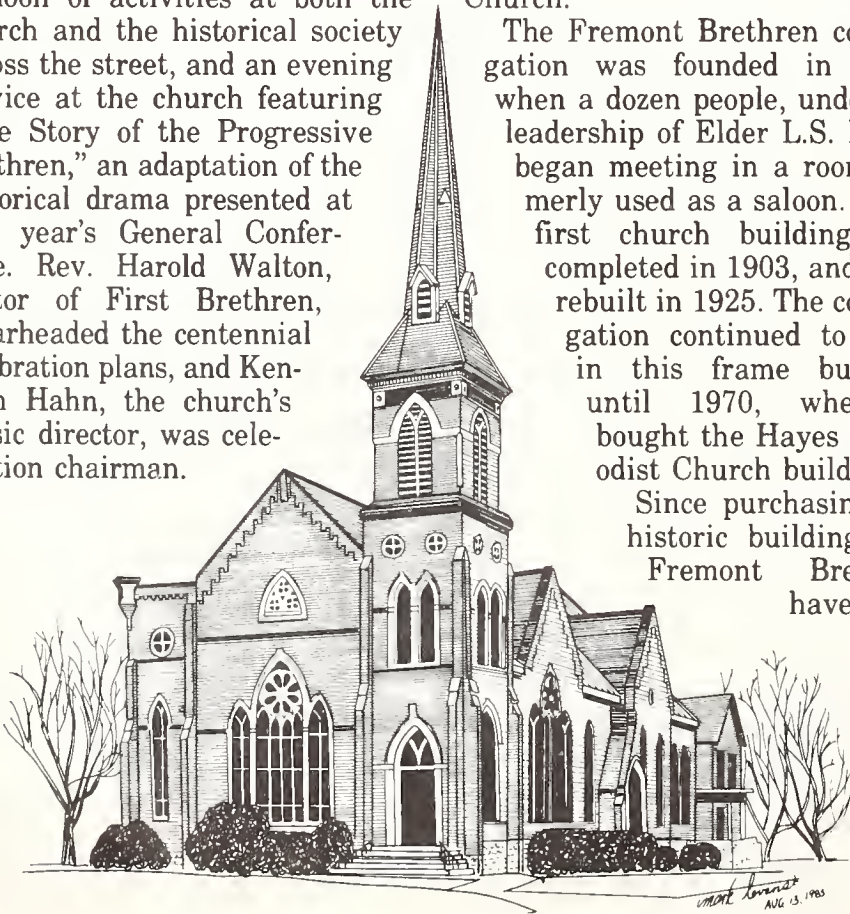


Fremont Church celebrates 100th anniversary of cornerstone-laying and of Brethren Church

Fremont, Ohio — Did you know that one Brethren congregation meets in a church building whose cornerstone was laid by a former President of the United States? Not only that, but the cornerstone was laid in 1883, the same year the Brethren denomination was founded.

The congregation is the First Brethren Church of Fremont, Ohio. And to celebrate both the cornerstone-laying and the 100th anniversary of the Progressive Brethren Church, the Fremont congregation, in cooperation with the Sandusky County Historical Society, sponsored a "Centennial Celebration" on Sunday, August 21, 1983.

The day of celebration included the morning worship service at Fremont First Brethren, a full afternoon of activities at both the church and the historical society across the street, and an evening service at the church featuring "The Story of the Progressive Brethren," an adaptation of the historical drama presented at this year's General Conference. Rev. Harold Walton, pastor of First Brethren, spearheaded the centennial celebration plans, and Kenneth Hahn, the church's music director, was celebration chairman.



Former U.S. President Rutherford B. Hayes presided over the cornerstone-laying of the church building on August 21, 1883.

The building was being constructed for the Methodist Episcopal Church, which Rutherford and his wife attended regularly.

The building continued to be used by what came to be known as the Hayes Memorial Methodist Church until 1970, when the congregation relocated and sold the structure to the First Brethren Church.

The Fremont Brethren congregation was founded in 1900, when a dozen people, under the leadership of Elder L.S. Loose, began meeting in a room formerly used as a saloon. Their first church building was completed in 1903, and later rebuilt in 1925. The congregation continued to meet in this frame building until 1970, when it bought the Hayes Methodist Church building.

Since purchasing the historic building, the Fremont Brethren have done



Interior of the sanctuary, showing the pipe organ.

considerable remodeling. Specific projects have included restoring and painting sanctuary and classroom walls, paneling the walls and putting new floors and carpet in the basement, adding new restrooms on the first floor, and putting a baptismal pool in the sanctuary. Exterior work has included repainting the brick, renovating the roof, installing new eaves, and painting the trim.

In addition to its connection with ex-President Hayes, the church building is noteworthy because of its fine stained glass windows, unequalled in the area, according to Mr. Hahn. The congregation had the windows appraised and was told that it would cost \$1 million to put windows like these in a church today.

Another outstanding feature of the building is its pipe organ which was installed in 1928. Since moving into the building, the First Brethren Church has taken steps to have the building listed on the National Registry of Historic Places and has applied at national and state levels for a grant to re-

(continued on next page)

Moderator's Journal

With this issue of the *EVANGELIST* we introduce a new column that will appear periodically throughout the coming months. It is a report by Moderator Eugene Beekley of his travels and activities on behalf of The Brethren Church.

The General Conference Moderator's responsibilities are not limited to presenting an address at Conference and chairing the Conference business sessions. Throughout the year he chairs the meetings of the Conference Executive Committee and also represents The Brethren Church at district conferences and at various other denominational and interdenominational functions.

In the "Moderator's Journal" Moderator Beekley will be keeping the Brethren informed of these activities.

Getting into the visitation program as General Conference Moderator, I left Sarasota, accompanied by my wife Peggy, on Wednesday, September 14, in our motor home. Our first stop was with Keith and Teresa Hensley at

(continued from previous page)
pair the organ, a project that could cost \$60,000.

The afternoon schedule of events



Stained glass windows in the Fremont Brethren Church building.



Moderator Eugene Beekley

Hickory, N.C., where we saw the building they plan to lease, remodel, and use as a temporary location. Keep your eyes open for reports on this growing work!

Friday we drove to the Mt. Olive, Va., Brethren Church. Arriving late at night, we found them putting last minute touches on their beautiful and commodious new

at the First Brethren Church for the centennial celebration included a re-enactment of the August 21, 1883, cornerstone-laying; guided tours of the church; a lecture by Emily Apt Greer on "Lucy Webb Hayes and Her Religion"; a program of "Music Everybody Loves" by Evelyn Watson; Pianist Cloyd Payne and Organist Kenneth Hahn playing "Hayes Family Favorites and/or Dedicated Music"; A "Monologue on Lucy Webb Hayes" by Iva Sprunk; and a hymn sing of "Hymns the Hayes Family Loved," led by the First Brethren Chancel Choir.

Several First Brethren members also took part in the afternoon events at the historical society. Brethren vocalist Anita Hahn sang "Religious Music — 1983"; and the First Brethren Church Vocal Ensemble (Ron and Celeste Diehl, Anita Hahn, and Wayne Livingston) presented "Hayes Presidential Campaign Songs."

education wing in preparation for Saturday's Southeastern District Conference. It was a pleasure to see the fine work being accomplished at Mt. Olive, where Pastor Gene and Rita Hollinger are serving together with the congregation.

With Rev. Robert Keplinger ably serving as moderator, the district conference was a busy and inspiring day of reports of the past and plans for the future. We felt privileged to have a part in the conference. I brought greetings from General Conference and spoke briefly to the ministers' group, and Peggy spoke to the WMS about the work in Colombia.

Sunday morning we worshiped with the Hagerstown, Md., Brethren, and I brought the morning message in the absence of Dr. Barnett. He and Doris had left after the conference on Saturday to begin a week of meetings at the Oak Hill, W.Va., Brethren Church, where Bill Skeldon is pastor.

When the road west took us near Masontown, Pa., late Sunday afternoon, we detoured to join the Brethren there for the evening service. Pastor Byler kindly invited us to speak, following a most inspiring song service.

Monday afternoon we arrived in Ashland for a short visit with Charlie, Linda, and grandson Tim Beekley, while making preparations for the General Conference Executive Committee meeting on Friday evening.

Back to Sarasota then—about 2,700 miles round trip. My next trip will be to the Midwest District Conference at Derby, Kans.

Pray for us as we travel to the various district conferences. (Peggy will accompany me when possible.) Pray for a renewal and a revival in all our congregations as we begin Century II for Christ in The Brethren Church. Let us all continue seeking to know the Lord and to practice what we know.

Because He lives,
Moderator Eugene Beekley

Walcrest Brethren sweat for the hungry; raise \$400 for World Relief

Mansfield, Ohio — With someone dying every three seconds of a hunger-related disease (three-fourths of whom are children), the members of the Walcrest Brethren Church decided to do something about it. Their response was "Super Sweat Saturday," a program introduced by World Relief Corporation to use the health and enthusiasm of American Christians to raise money to help needy

people around the world.

Participants in Walcrest's Super Sweat Saturday, held June 11, asked others to sponsor them in various physical activities (sit ups, push-ups, etc.), with so-much money to be donated to World Relief for each of these activities performed. To encourage greater effort on the part of the participants, each activity was conducted as a competition.

A total of \$400 was raised by Super Sweat participants. Top money-raiser was Louise Yarman, who brought in \$100.

Top performers in the various activities were: Push-ups — Ralph Brown (50), Robby Hughes (40), and JoEllen Dobbins (39); Knit-down (number of stitches knitted or crocheted in three minutes) — Anne Jenkins (141), Candy Hellinger (139); Sit-ups — Julie Dobbins (125), Scott Hellinger (116); Staredown (number of seconds without blinking) — Lynn Miller (138), Candy Hellinger (108), Nicole Hellinger (49); Jumping Jacks — Pastor Tim Garner (529), Lynn Miller (387), Clara Brown (312).

Major sponsors for Super Sweat Saturday who provided gift certificates as prizes were the Ben Franklin store in Crestline, Colony and Lexington Pharmacies, and the YMCA of Mansfield. Additional sponsors were the Yellow Deli Restaurant and Christian Bookstore, Neff's Cardinal Supermarket, and Fitz Willy's Homemade Ice Cream.

Following the Super Sweat Activities and awarding of prizes, a picnic supper topped with homemade ice cream was enjoyed by all.

—reported by Pastor Tim Garner

Long-time attender Walter Daniels honored by Mt. Pleasant Church

Mt. Pleasant, Pa. — July 31, 1983, was Walter E. Daniels, Sr., Recognition Day at the Mount Pleasant First Brethren Church. Mr. Daniels was honored for his 70 years of attendance at the Mt. Pleasant Church and for his years of service to the congregation.

Mr. Daniels began attending the Mt. Pleasant Church in 1913 at the age of five. For over 35 years he has held the offices of deacon, Sunday school superintendent, and adult Bible class teacher.

The recognition service was held during the Sunday morning worship hour. It included songs special to Mr. Daniels and tributes to him by members of his family and the Mt. Pleasant congregation. The church also presented him with a shirt, tie, and gold tie bar.

Among the 86 who attended the

recognition service were a number of members of Mr. Daniel's family, including his wife Emma; his son Fred and his wife and son; his sisters Edna Griffith and Blanche Daniels; his brother Robert and his wife; his grandson Douglas Daniels and his wife; and his sister-in-law Miss Etta Mae Ramsey. Also in attendance were a number of nephews, nieces, and special friends. One son, Walter E. Daniels, Jr., was unable to attend.

A luncheon was served immediately following the recognition service.

Rev. Robert N. Stahl is pastor of the Mt. Pleasant congregation.

—reported by Mrs. Donald Daniels

Flora congregation hosts four-church celebration of Brethren centennial

Flora, Ind. — Four Indiana Brethren churches met together on Sunday evening, June 26, to celebrate the 100th anniversary of The Brethren Church with a meal and a time of fellowship. The Flora First Brethren Church hosted the event, which was held in the 4-H building at the Flora Park. The other three churches participating were the Carmel, Burlington, and Kokomo Brethren congregations.

The 156 people in attendance enjoyed a four-course meal of veg-

etables; homemade bread broker and dipped into beef broth; boiled beef and potatoes; and raw fruit. Grape juice was served throughout the meal. In accordance with custom of 100 years ago, the meal was interspersed with singing, prayer, Scripture reading, praise, and historical presentations.

During the past four years these four congregations have made a practice of meeting for supper and a service every three months.

—reported by June Musselman



Mr. Walter E. Daniels, Sr.

Loree Brethren Church celebrates one hundredth anniversary

Bunker Hill, Ind. — The Loree Brethren Church, located seven miles south of Peru, Ind., is celebrating its 100th anniversary this year. Though started on March 26, 1883, the congregation did not become a part of The (Progressive) Brethren Church until 1896.

Elder Jonathan Swihart was instrumental in establishing the congregation. He held a protracted (six weeks) evangelistic meeting in the area, at the conclusion of which the people were convinced that they needed a church. At first the congregation met in a small schoolhouse, but later moved to Biggs barn in order to accommodate the growing number of Brethren coming west from German Baptist settlements in Pennsylvania and Ohio.

On August 3, 1885, Oliver and Laura Worl deeded an acre of land to the congregation on which to construct a building. A frame meeting house was built in 1891.

From its beginning the congregation was known as the Bunker Hill Church. But on January 3, 1893, this was changed to the Loree Brethren Church, from the small community in which the church building is located.



The original frame church building soon became too small, so in 1908 work was begun on a larger brick building. This was dedicated on January 24, 1909. This building continues in use, but two additions have been made to the structure. The first was dedicated on May 22, 1948, and the second — a

40- by 60-foot Christian education unit—was dedicated on May 29, 1960. Also, in 1958 another half acre was deeded to the church, on which a new parsonage was built in 1963.

Twenty-one ministers have served the Loree Church during its 100 years. Five men from the congregation have been ordained as elders, and many of the church's young people have gone into Christian service. Rev. Claude Stogsdill is the present pastor.

The Loree Church is celebrating its 100th anniversary on October 1 and 2. On Saturday, October 1, Dr. Charles Munson will bring to life the character of Henry Holsinger, and a historical pageant will recreate various scenes from the church's past. Dr. Munson will also bring the message on Sunday morning, October 2. A song fest is planned for the afternoon, and a Communion service for Sunday evening. This will be followed by a week of revival meetings, with Rev. Brian Moore as evangelist.

—reported by Joan Bargerhuff

North Georgetown Church celebrates 90th anniversary

North Georgetown, Ohio — The North Georgetown First Brethren Church celebrated its 90th anniversary on August 14, 1983.

Rev. Lynn Mercer, a "son" of the North Georgetown congregation, was the speaker for the anniversary worship service. Rev. Mercer is now pastor of the Waterloo, Iowa, First Brethren Church.

Gary Diehl read an account of the history of the North Georgetown First Brethren Church, which was written by Marjorie Stoffer. Charles Stoffer, the oldest living member of the congregation, presented comments.

Special music was provided by the Romigh sisters—Lettie Close, Pam McNeely, and Jenny Romigh.

Attendance for the anniversary service was 103.

—reported by Marjorie Stoffer

BYC registration cards to have new look

Ashland, Ohio — The 1983-84 BYC registration cards will have a new look, according to the Board of Christian Education. Displayed on the back of the cards, along with the BYC Covenant, will be the Century II logo. The new cards will be distributed to registered National BYC members after October 1, 1983.

Delbert Flora, L.E. Lindower bring messages at Ohio District Conference

New Lebanon, Ohio — Approximately 100 Ohio Brethren gathered in the beautiful sanctuary of the New Lebanon Brethren Church on Saturday, September 10, for the inspirational conference of the Ohio District. Around 80 of these had met together the evening before for a time of fellowship that included music by the Joint Heirs Quartet of New Lebanon (Tom Blosser, Roger Shellabarger, Dick Winkler, and Mark Weimer, accompanied on the guitar by Don Birbal), and a chalk drawing meditation on prayer by New Lebanon Pastor Donald Rowser.

The Saturday morning session began with singing and special music, followed by an inspirational message by Dr. Delbert Flora, professor emeritus of Ashland Theological Seminary. The special music included a vocal duet by Anita Hahn and Roy Cantu of the Fremont First Brethren Church and a solo by Mr. Cantu.

As requested, Dr. Flora used the Conference theme, "Rekindling the Gift of God," and text, II Timothy 1:6 and 7, as his topic. He pointed out that "rekindling" is a poor translation of the Greek word in this text, because it suggests that Timothy had allowed the fire to die down and needed to start it up again. Rather, Paul was telling Timothy to "keep the fire burning," Dr. Flora stated.

Applying this truth to Brethren, Dr. Flora said that The Brethren Church is not dead, nor can we build a church by telling people we are dying. God sent His power upon the church and that power is still here. Instead of praying for God to come down, we need to bestir ourselves—get up and do the work. We must tell people who we are, what we believe, and what we have to offer. We should use the Bible and the Brethren ordinances to get our message across, he said.

An hour of auxiliary meetings



Pictured left to right are district moderator Kenneth Sullivan, speakers Dr. L.E. Lindower and Dr. Delbert Flora, district secretary Betty Deardurff, treasurer Tom Stoffer, and statistician Emery Hurd. photo by Howard Mack

followed the morning inspirational service, with separate sessions for WMS, Laymen, and ministers. Then a delicious lunch was served by the Junior WMS of the New Lebanon Church.

A short business session began the afternoon program. District moderator Kenneth Sullivan introduced Dave Slabaugh, the new National BYC moderator, who gave a brief report. He related that the youth are excited about the revival emphasis in The Brethren Church, and also about their new project—raising money for the Home Mission church in Shaker Heights, Ohio.

Charles Munson then gave a few details about the district gathering to pray for revival planned for November 5. The gathering will take place in the Ohio Wesleyan University chapel in Delaware, Ohio, with an anticipated 1,000 Brethren in attendance.

Other items of business included receiving Dr. Fred Finks and Rev. James Rowsey into the district from other districts and approving a change in the district bylaws regarding composition of the district board of Christian education. Seventy-three delegates registered for the business session.

The afternoon inspiration hour began with a hymn followed by

two vocal numbers by Anita Hahn. The moderator then presented Dr. L.E. Lindower, former dean of Ashland College, who was the speaker for the hour. Dr. Lindower began his message by noting that he had been asked to speak on the same subject as Dr. Flora. This reminded him, he said, of the text from Hebrews, "And what shall I more say?"

Calling his address "The Master's Mysterious Management," Dr. Lindower focused on God's use of people. Paul's words in II Timothy were written to Timothy, a man Paul had nurtured in the faith. But Paul in turn had been nurtured by Barnabas; and Timothy would also nurture others. Looking at his own life, Dr. Lindower gave brief accounts of those who had influenced him to become a Christian and to enter the pastoral ministry. He then challenged his listeners to take the faith they had received and to likewise "pass it on"—like a relay race. He concluded his message with the prayer that God would help Brethren to support one another and to see those who need to be encouraged in the work of the Lord.

The spring meeting of the Ohio Conference is scheduled for March 10, 1984, at the First Brethren Church in Fremont, Ohio.

Helen Shively retires from AC library after 43 years as reference librarian

Ashland, Ohio — Rarely in this day does anyone spend his or her entire career working at one place of employment. But this was the case with Helen Shively, a member of the Ashland Park Street Brethren Church, who retired in June after 43 years of service as reference librarian at the Ashland College library.

Not only did Miss Shively spend all her working years at Ashland College, she was herself an AC graduate.

"When I was a senior in college here, the reference librarian said she would stay for one more year," she says. "The officials told me that I could have a job here when I finished library school. I have never applied for a job."

A native of Nappanee, Ind., Miss Shively received her B.A. degree from AC in 1939. Her year away from the college was spent at the University of Illinois Library School, where she earned her bachelor of library science degree.

For Miss Shively, being a librar-

ian was a life-long dream, and she chose to work in a college library because she enjoys working with young people. As reference librarian, she assisted students, faculty members, and area residents in locating information for class work, papers, and speeches. She was also documents librarian, filing government publications.

During her 43 years with the AC library, she saw the facility grow tremendously. She began

working in the one-floor library in Miller Hall. In 1962 the library was moved to a new three-story



Library director Dwight Robinson shows Helen Shively the cake at a reception held in her honor.

building. Then in 1972, it was moved again into the current nine-story location.

In addition to her work as Ashland College reference librarian, Miss Shively has been an active member of The Brethren Church, serving both locally in the Park Street Brethren Church and in the National Woman's Missionary Society. She has been national WMS literature secretary since 1954.

In 1978 Miss Shively was honored as an outstanding Ashland College alumna for her dedicated service to Ashland College and her life-long involvement in the church. And during this year's General Conference she was recognized for having only missed one General Conference in her lifetime (this occurring one summer in the 1940's when she served as acting librarian in Nappanee, Ind.). Even as a baby and young child, her parents brought her to Conference every year. Helen's mother, Mrs. U.J. Shively, was National WMS president for 32 years.

Mini-Mission, Work and Worship tours planned for late December into January

Russiaville, Ind. — Mini-Mission Tour #2 is being planned as a final event of this Centennial Year of The Brethren Church. The tour is scheduled to begin December 27, 1983, and to conclude January 3, 1984. Tour participants will also have the opportunity to join in a Work and Worship Tour in Tijuana from January 7 to 21.

The Mini-Mission Tour will focus on the Los Angeles and Pasadena, California, area, with side trips to Tijuana, Escondido, and San Diego. A visit to San Francisco and to the Brethren churches at Lathrop, Stockton, and Manteca are also possibilities, depending on the interest of tour participants.

Some of the special events being

planned for this tour include a visit to the rapidly growing Brethren churches in Pasadena and Monrovia, seats on the Rose Parade route on New Year's Day, dinner in the world famous Coronado Hotel in San Diego, visits to Air Crusade, Wycliffe Bible Translators, Haven of Rest, Crystal Cathedral, Disney World, the San Diego Zoo, and Sea World.

Cost will be about \$120 a day for the Mini-Mission Tour, about \$20 a day for the Work and Worship Tour. Participants in the Work and Worship Tour will help construct a building on a site recently purchased in Tijuana.

For more information, contact James A. Payne, R.R. 3, Box 61, Russiaville, IN 46979.

Board of Christian Education hires new Administrative Secretary

Ashland, Ohio — The Board of Christian Education of The Brethren Church has experienced a personnel change. Mrs. Julie Schiefer, who served the Board of Christian Education from 1978 to mid-August of this year, has resigned, and Miss Debra Michael has joined the staff.

The director of the board, Charles Beekley, announced the change during his report to Gen-

eral Conference. He commended Mrs. Schiefer's superior work during the last few years and expressed his confidence that Miss Michael will also make an outstanding contribution to the work of the Lord.

Mrs. Schiefer began her work as a part-time secretary in the Board of Christian Education office while still a student at Ashland College. During her five years of service

her responsibilities grew and changed until she was named Administrative Secretary, a full-time position.

Julie concluded her work following this year's General Conference and BYC Convention. She has joined the faculty of Pioneer Joint Vocational School in Shelby, Ohio, as a teacher in the business department. Julie is married to Tom Schiefer, a student at Ashland Theological Seminary, and is the mother of a one-year-old daughter, Kimberly.

Miss Michael, named Administrative Secretary for the board, was previously employed by Ashland Academy, where she worked as secretary and registrar. Her responsibilities with the BCE will include providing increased administrative support for the BYC as well as performing secretarial duties for the total program of the board.

Deb is a 1977 graduate of Anderson College and has completed some course work at Ashland Theological Seminary in Christian education. She has been active in youth work in her home church (the Lanark, Ill. First Brethren Church), in the Ashland Park Street Brethren Church, and in the Northeast Ohio BYC.

Naomi and Dan Freshour selected Mother, Father of Year at W. Alex.

West Alexandria — On Mother's Day of this year, Naomi Freshour was selected Mother of the Year by the West Alexandria First Brethren Church. Six weeks later, on Father's Day, her husband Dan was chosen Father of the Year by the same congregation.

Dan and Naomi and their three children — Angie (14), Jennifer (10), and Danny (3) — take part in all activities of the West Alexandria Church. In addition Dan and Naomi assist with the youth groups, and Naomi teaches a Sunday school class for four- and five-year-olds.

Besides his church work, Dan has been a volunteer fireman for



The Freshours with plaques they received as Mother and Father of the Year.

ten years in West Alexandria.
—reported by Luella Painter

Goldenaires

Myron and Ruth Lamb, 54th, October 17. Members of the Waterloo First Brethren Church.

Glade and Merna Miller, 55th, September 27. Members of the Waterloo First Brethren Church.

Mr. and Mrs. Carl Dillman, 56th, September 14. Members of the Corinth Brethren Church.

Mr. and Mrs. Herbert Markley, 60th, September 5. Members of the Johnstown Second Brethren Church.

Dr. and Mrs. Delbert Flora, 54th, September 2. Members of the Ashland Park Street Brethren Church.

Rev. and Mrs. Elmer Keck, 54th, August 29. Members of the Ashland Park Street Brethren Church.

Esther and Aldrid Williams, 55th, August 23. Members of the South Bend First Brethren Church.

Dr. and Mrs. L.E. Lindower, 58th, August 16. Members of the Ashland Park Street Brethren Church.

Jack and Mary Hoover, 62nd, July 5. Members of the North Manchester First Brethren Church.

Lawrence and Maud Mishler, 50th, July 5. Members of the North Manchester First Brethren Church.

Elmer and Geraldine Tetzlaff, 52nd, June 27. Members of the South Bend First Brethren Church.

William and Ruth Meinke, 69th, June 24. Members of the South Bend First Brethren Church.

Mr. and Mrs. Don Leckey, 56th, June 21. Members of the Vinco Brethren Church.

Chester and Opal More, 57th, June 20. Members of the South Bend First Brethren Church.

Mr. and Mrs. Rodger Blacksten, 50th, June 17. Member of the Linwood Brethren Church.

Mr. and Mrs. George A. Leidy, 60th, June 12. Members of the Vinco Brethren Church.

Ray and Dorothy Marks, 57th, June 12. Members of the Northwest Brethren Chapel of Tucson.

Membership Growth

Ardmore: 3 by baptism, 3 by transfer
Cameron: 1 by transfer
Cheyenne: 7 by baptism, 3 by transfer
Flora: 1 by transfer
Masontown: 7 by baptism
New Paris: 3 by transfer
North Manchester: 2 by baptism
Sarasota: 11 by baptism, 3 by transfer
Sarver: 4 by transfer
Walcrest: 4 by baptism

Weddings

Andrea Andres to **Pete North**, September 17, at the Bryan First Brethren Church; Marlin L. McCann, pastor, officiating. Groom a member of the Bryan First Brethren Church.

Molly Marlowe to **Philip Hurt**, August 20, at Battell Park, Mishawaka, Ind.; Larry Baker, pastor South Bend First Brethren Church, officiating. Bride a member of the Ardmore Brethren Church.

Angie Denius to **Terry McIntosh**, August 20, at the New Lebanon Brethren Church; Donald E. Rowser, pastor, officiating. Members of the New Lebanon Brethren Church.

Lori Miller to **Arthur Hodge, Jr.**, August 19, at the Ardmore Brethren Church; Rev. Arvine Tolle, officiating. Bride a member of the Ardmore Brethren Church.

Tracie Benson to **Charles Fulmer, Jr.**, August 5, at the Ardmore Brethren Church; Rev. Daniel Cavinder, officiating. Bride a member of the Ardmore Brethren Church.

Holly Suzanne Jones to **Kent James Mishler**, July 16, at the Chesterton, Ind., First United Methodist Church; Rev. Roy A. Eaton officiating. Groom a member of the North Manchester First Brethren Church.

Kim Turner to **Jeffrey Denniston**, July 16, at the Peru First Brethren Church; Stephen Blake, pastor, officiating. Members of the Peru First Brethren Church.

Marcie Hoot to **Jim Huff**, July 2, at the Ardmore Brethren Church; Brian Moore, pastor, officiating. Bride a member of the Ardmore Brethren Church.

Margaret Ronk to **Donald Matthews**, July 2, at St. Barnabas Episcopal Church, Natrona Heights, Pa.; Rev. Donald Matthews, father of the groom, Rev. Paul Thompson, and Rev. Arden Gilmer, officiating. Bride formerly a member of the Park Street Brethren Church.

Kristina Luann Moodie to **James Lynn Singleton**, July 1, at the West Alexandria First Brethren Church; Charles Ankney, pastor, officiating. Members of the West Alexandria First Brethren Church.

Carol Sue Friedley to **Thomas L. Keplinger**, June 25, in Columbus, Ohio; Rev. Robert Keplinger, father of the groom, officiating, assisted by Carl Roepcke. Bride and groom attend Park Street Brethren Church.

Deanna L. Holsopple to **Carl Mark Phillips**, June 18, at the Vinco Brethren Church; Carl Phillips, father of the groom and pastor, officiating. Members of the Vinco Brethren Church.

Jo Lynn Haecker to **Bill Hays**, June 12, at the North Manchester First Brethren Church; Archie Nevins, pastor, officiating. Bride a member of the North Manchester First Brethren Church.

Kathleen Wilson to **Jonathan Dowdy**, June 11, at the Masontown Brethren Church; Rev. Earnest Bearinger, grandfather of the groom, officiating, assisted by Robert O.

Byler, pastor of the Masontown Church. Bride a member of the Masontown Brethren Church; groom a member of the Sarasota First Brethren Church.

Cheryl Burch to **James Macke**, April 9, at Butler University, Indianapolis, Ind.; Rev. Woodrow Immel and Father Patrick Harper now officiating. Bride a member of the North Manchester First Brethren Church.

In Memory

Verl Rotsel, 69, September 8. Member of the Bryan First Brethren Church. Services by Marlin L. McCann, pastor.

Ellen E. Funk, 62, September 1. Member of the Waterloo First Brethren Church. Services by Lynn Mercer, pastor.

Marie Cook, 70, August 31. Member of the College Corner Brethren Church. Services by St. Clair Benshoff, pastor.

Willis A. Baer, August 28, in La Puente, California. Willis Baer was the son of George S. Baer, editor of THE BRETHREN EVANGELIST from 1919 to 1935.

Maude Edwards, 80, August 27. Member of Ashland Park Street Brethren Church. Services by Arden Gilmer, pastor. Miss Edwards was one of the first woman school principals in Ohio. From 1966 until 1974, she served as an associate professor of speech at Ashland College.

Walter M. Fiant, 87, August 26. Member for 63 years of the College Corner Brethren Church. Services by St. Clair Benshoff, pastor, and Arthur Tinkel.

Martha D. Olinger, 79, August 6. Member of the North Manchester First Brethren Church. Services by Woodrow Immel, former pastor.

Robert E. Lewis, 72, July 18. Member and deacon for 43 years in the Tiosa Brethren Church. Services by Don Snell, pastor, and Rev. Wayne Swihart.

Bernice Dewitt, 68, July 14. Member for 22 years of the Huntington First Brethren Church. Services by James C. Vandermark, pastor.

Pauline Berry, 60, July 12. Member of the Flora First Brethren Church. Services by Alvin Grumblin, pastor.

Esther Colditz, 87, July 8. Member for 49 years of the Ardmore Brethren Church. Services by Brian Moore, pastor.

Helen V. Finks, 71, July 7. Member and deaconess of the Maurertown Brethren Church. Services by Richard Craver, pastor.

Rachel Ellen Maxton, 65, July 1. Member of the Huntington First Brethren Church. Services by James C. Vandermark, pastor, assisted by Rev. August Hacker and Rev. Rodney Thomas.

Thomas W. McAlister, 59, June 15. Member of the Louisville Brethren Bible Church. Services by Charles Lowmaster, pastor.

Duke L. Shaver, 85, June 10. Member of the Maurertown Brethren Church. Services by Kent Bennett, former pastor, and Richard Craver, pastor.

Ora Deer, 90, June 8. Member and deaconess of the Cerro Gordo Brethren Church. Services by Stephen S. Cole, pastor.

Alice Schrader, 93, May 27. Member of the South Bend First Brethren Church. Services by Larry Baker, pastor.

Florence Sholly, 93, May 10. Member for 75 years and deaconess of the South Bend First Brethren Church. Services by Larry Baker, pastor.

Inez F. (Grumpp) Wray, 89, April 20. Member for over 60 years of the Peru First Brethren Church. Services by Stephen Blake, pastor.

An Open Letter to the Evangelism Committee

I awoke this morning feeling compelled to write to you concerning the importance of the 55 or so minutes of discussion that took place during a General Conference business session about the 1983 peace resolution. It was my understanding that the Evangelism Committee was formed in response to statements that the discussion mentioned above was wasteful, since that precious time could have been spent evangelizing others. It was also mentioned that any decision that Brethren make concerning this issue would have no real impact on the world. However, this discussion and others like it are **very** important. I say this because of my own experience.

I was not born into the Brethren family as many were. My mother and father have had nothing to do with God since I was an infant. My great-grandparents came to the U.S. as German Lutherans. I struggled with what I felt God was calling me to ever since I was in the eighth grade. I was a member of a Lutheran Church-Missouri Synod, but felt somehow unsatisfied — as though something important was lacking. This church just didn't seem to have the fire and zeal of the early church described in Acts, nor did it seem in the least at odds with our culture. This seemed strange to me since so much of what Jesus taught would turn any culture on this earth upside-down.

I came to Ashland College through a series of special "circumstances" which could only have been arranged by one "Person," I know. Here I was gradually introduced to The Brethren Church and was involved in it marginally for nearly two years, when I ran across a fascinating book describing the beliefs and lifestyle of the early and Progressive Brethren. After reading this book, I felt compelled by their untiring desire to become more like Jesus, their "other-worldliness," and their life-consuming efforts to translate **all** of Jesus' words into a **daily way of living**, wholly devoted to Him.

In the early Brethren and Progressive movement I thought I sensed what had been missing before, that being a Christian was more than mere religion. It was a **lifestyle** in which they tried to live wholeheartedly for Jesus Christ, with **every** area of their lives in submission to the words and example of their one and only Lord. It was because of their lifestyle of nonviolence and total devotion and service afire for Jesus that I became baptized into the Brethren branch of the family of God.

Hearing the Church of the Brethren representative speaking for the Brethren Encyclopedia at the end of Wednesday's business session confirmed to me that my experience is not isolated. He told the story of a group of Brazilians who read a book about the history of the early Brethren and were so impressed with its likeness to the early church in Acts that they sent a

letter to the Brethren Press in Elgin (publishers of the book) requesting that someone be sent to baptize them and disciple them in the ways of Brethren.

All this having been said, any resolution that reaffirms who we are as "Brethren" and our commitment to **living** Jesus' words is well worth any time needed for us to come to consensus. Such resolutions stand as statements of faith **and** witness to others.

Can we evangelize others into the faith if we are unclear as to what we are discipling them to? Shouldn't we all count the cost? Do we call them to do nothing more than confess Jesus—which Scripture says even the demons do and shudder. As Jesus' **own** people, we are called to more than confession. We are called to a **whole life** directed and motivated in every breath, every action, and every fiber of our beings by our one and only Lord Jesus Christ! For truly, there is no part-time Christian service. We **must** be **fully** His!

As you meet as a committee, I hope and pray that you will keep these things in mind. We as The Brethren Church need encouragement to greater and greater commitment to Jesus, so that when He returns we are striving towards that perfection which we will receive in Him. What is the current witness of Brethren lifestyle? Do our lives speak Jesus' words as eloquently as they could to those who don't know Him? Those who will not hear His words in spoken or written form cannot help but see Him **in the lives** of those who truly love Him.

Erica Weidenhamer
St. Petersburg, Fla.

THE BRETHREN EVANGELIST welcomes readers' opinions on significant issues of concern to Brethren people.

Conference Postscripts

A noteworthy occurrence during the "Centennial Celebration" of The Brethren Church was the presence on the Conference platform at one time of representatives from all five Brethren groups—the Old German Baptist Brethren, the Fellowship of Grace Brethren Churches, the Dunkard Brethren, the Church of the Brethren, and The Brethren Church. The men were in Ashland for a meeting of the Board of Directors of the Brethren Encyclopedia.

Conference Offerings. Offerings taken nightly to defray Conference expenses totaled \$2,158.84. Another \$435 had been received from sponsors in advance, bringing the total Conference offering to \$2,593.84. This surpassed the anticipated \$2,000 that had been budgeted. It was also separate from the \$2,939.04 received on Sunday morning, from which Sunday expenses were deducted, with the rest going to the Missionary Board. Donations of about \$1,300 were also received for World Relief at the sack lunch on Wednesday.

1984 NATIONAL LAYMEN'S ORGANIZATION OF THE BRETHREN CHURCH

OFFICERS FOR THE YEAR 1984

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1984 — James Harris, Ohio District; Donald Huse, California District; Joseph Miller, Florida District

1985 — Homer Orndorff, Southeast District; Milford Brinegar, Midwest District

1986 — Fred Horn, Sr., Indiana District; Floyd Benshoff, Pennsylvania District; Owen Nye, Central District

GOALS FOR THE YEAR 1984

- 1) Each organization send a list of officers or laymen representative and addresses with \$2 dues for each member to the National Treasurer by April 1, 1984.
- 2) At least 60% of membership participating in an organized Bible Study or Prayer Group.
- 3) Organize and promote at least one (1) "Men and Boys" event during the year.
- 4) One Public Service with an offering for the National Work, to be sent to the National Treasurer by December 31, 1984.
- 5) A contribution for the National Project sent to the Treasurer monthly or brought to the Laymen's Session at General Conference.
- 6) Encourage one or more laymen to prepare, in co-operation with their pastor, to conduct or provide lay leadership for a worship or midweek service of the church.
- 7) Encourage laymen, in co-operation with the Director of Pastoral Ministries, to become involved in a program of equipping themselves for "tent-making," counseling, or pastoring duties.

PROJECTS FOR 1984

Brethren Seminary Student Scholarship	\$1,000
Brethren Student Ashland College Scholarship	1,000
Growth Partners Club	40
Brethren Publishing Company Endowment Fund	500/yr
Campus Ministry	2,500
Riverside Christian Training School	500

Project money should be sent MONTHLY to Treasurer Charles W. King
12483 Tyler Rd., Lakeville, IN 46536

ATTENTION LAYMEN — Please clip and retain this page for addresses and goals.

Park Street Church sponsors 100% attendance Sunday

Ashland, Ohio — Having 100% attendance on a Sunday morning is probably every pastor's and Sunday school superintendent's dream. On September 11, 1983, Park Street Brethren Church of Ashland made it the concern of each of its members and regular attenders, as the church sponsored

"100% Attendance Sunday."

In the weeks prior to the big event, flyers were sent out, posters put up, letters mailed containing attendance sheets for the day, and phone calls made. The goal was to have 100% of the participating members, regular attenders, and their families present for either of

the two morning worship services, and to have 100% attendance in each of the Sunday school classes.

A total of 390 people attended worship on "100% Attendance Sunday," only three short of the all-time high for Park Street (which occurred last Easter), and 254 people attended Sunday school. That figured out to be 67% of those on the worship attendance sheets and 75% of those on the Sunday school roll. Another significant feature of the day was the reception of six new members during each of the worship services.

In addition to being "100% Attendance Sunday," September 11 was special for another reason. It marked the first anniversary of the beginning of the two worship service/two Sunday school format adopted by Park Street in order to expand its outreach capabilities to the Ashland community. This special Sunday emphasized the way God is working in the midst of the people of Park Street, while also pointing to the potential the church has to reach the lost with the Good News of Christ.

—James Miller, Associate Pastor



SEEKING TO KNOW THE LORD

REVIVAL . . . IN CENTURY II

A series of district gatherings
of Brethren to pray for an
outpouring of God's Spirit.

A time for Brethren to open their
lives to a visitation from the Lord.

A service of music, word, and prayer.

Theme Verses

Isaiah 64:1

*"O that thou wouldst
rend the heavens
and come down"*

Habakkuk 3:2

*"O Lord, revive thy
work in the midst
of the years"*

DATES

October 7
Midwest District

October 15
Southwest District

October 29
Indiana District

November 5
Ohio District

November 18
Southeastern District

November 19
Pennsylvania District

December 3
Florida District

February 10
Central District

February
(Date to be announced)
California District

Place of meeting will be announced
in each district.

***Plan to attend the gathering
in your district.***

Brethren Historical Library
Manchester College
North Manchester, IN 46962

Thanksgiving



**A time
to share
with
others**

Lord, we thank you for all the rich blessings you have brought to our lives. Help us to share our faith and good fortune with all the family of man, that they too may know these riches. Lead us to a new understanding of brotherhood.



Learning From Our Heritage

by Dale R. Stoffer

The Devotional Life

A PART of our Brethren heritage that seems little known or practiced today is a vital devotional life. One of the movements that greatly influenced the early Brethren was Pietism. Among other things, this movement stressed the importance of the individual's spiritual life. The early Brethren carried over this emphasis into their practice, encouraging individuals and families to spend time in prayer, Bible reading, and hymn singing.

Following is a description of family devotions in a typical Brethren home at the end of the 1700's and the beginning of the 1800's. It comes from the autobiography of Jacob Bower, a Baptist preacher who had been raised in a Brethren (Tunker) home.

Thank God for pious parents. . . . My parents belonged to the denomination of christians called Tunkers, as early as I can recollect, my Father kept up regular morning and evening [sic] worship in the family. Commonly he would read a chapter in the German Testament, then sing a hymn in German, then say a prayer in the same language, and [we] were taught to sing with them. We were instructed in such [religious] lessons as we were able to understand.

Allow me a brief digression. Singing played a very important part not only in the public worship of the Brethren but also in their family devotions. In fact, some of the early Brethren were prolific hymn writers. Brethren have viewed the singing of hymns as a means of enhancing the worship experience of God's people. Let us not overlook this avenue for enriching our devotional lives.

Scripture reveals the importance of both personal and family devotions. Throughout the Psalms, David and other writers give evidence of their deep dependence on and trust in God, which arises from their meditation on God's word.

Psalm 1 indicates that consistent medita-

tion on Scripture yields a life of strength, stability, and fruitfulness (see also Psalm 63:1-8). Psalm 119:11 teaches that when we take Scripture to heart, it will enable us to resist sin. A similar truth is taught in Hebrews 5:12-14, where we are reminded that feeding on and practicing the deep truths of God's word will yield "senses trained to discern good and evil."

Paul also exhorts us to make prayer such a natural part of our daily lives that we take all our concerns to God (Phil. 4:6; see also Eph. 6:18; I Thess. 5:17; Col. 4:2).

Both Testaments remind parents of the responsibility they bear to oversee the spiritual development of their children. Deuteronomy 6:6-7 indicates this task is not to be taken lightly. Proverbs 22:6 reveals why. If we train our children in God's ways, they have a heritage of faith that will guide them throughout their lives. This was true in Timothy's life for the Apostle Paul testifies that the godly example and teachings of Timothy's mother and grandmother were behind Timothy's own sincere faith and knowledge of Scripture (Tim. 1:5; 3:14-15).

You no doubt have heard the adage, "The family that prays together stays together." A recent survey bears out this bit of wisdom. Among families that attend church regularly, only one of twenty-five ends in divorce (the national average is nearly one divorce for every two marriages). In families that have family devotions together, the ratio drops to one divorce for every 1,100 marriages. If you want the best preventive medicine for family breakups, here it is!

As individuals and families we need to take a lesson from Scripture and our Brethren heritage. We must not be content with the spiritual growth we may obtain by two hours in church per week. A spirit that is fed only two hours a week is doomed to slow starvation.

The Brethren Evangelist

*Serving The Brethren Church
throughout its one hundred years.*

THE BRETHREN EVANGELIST
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November 1983

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A request from the Social Concerns Committee

What concerns you about the society in which we live? If you have an answer to this question, then you have an open door to minister the gospel of the Lord Jesus Christ. The Social Concerns Committee would like to be a resource center for literature or training or whatever your need. But to be effective, we need to hear from you.

The goal of this committee is to minister the life of Jesus Christ to people who are torn and hurt and broken. We are not out to begin a campaign against something or to make statements to make the Brethren look good.

We need to hear from you in order to do the job you have

elected us to do. What social concerns do you have? What resources do you need? What biblical understandings do we lack?

We on the Social Concerns Committee have some of our own ideas, but we would like to hear from you about the needs where you live. We would like to hear from you soon, over the next month particularly. But anytime during the year you may write to: Brethren Social Concerns, c/o Don Snell, Chairman, R.R. 5, Box 247, Rochester, IN 46975. You may also contact Elton Whitted, Bonnie Munson, or Paul Steiner.



Dr. Joseph R. Shultz shares insights into Chinese life he gained from visiting China earlier this year.

CHINA is a very big land with a fascinating, ancient culture. Slightly larger in land area than the United States, China contains one-fourth of the world's population—one billion people! It is a political factor of primary importance in the Far East, especially with regard to relationships between the United States and Russia. It is an area of the world with a potential for rapid economic and technological growth in the next generation. It is also an area with one of the fastest Christian growth rates in the world! For all these reasons — and many others — China must be an important consideration in our political, economic, social, and Christian thinking.

One billion people in China have an ample supply of good food, including many vegetables, fruits, and delicious fish and fowl. Agriculture has been one of the successful areas of development since 1949. By striking contrast, the people of China under the Nationalist regime of Chiang Kai-shek did

Dr. Shultz is President of Ashland College. He visited China this past summer as a participant in the Ashland College sponsored Study Tour of the People's Republic of China.

not have ample food. The Communist People's Republic of China made food supply a priority in its regime and has been successful in developing agriculture to the point that the nation can feed its one billion people with some food left over.

The Chinese people are flexible and will adjust even their political system to meet the realities of life. The communes of China are now in their fourth organizational structure since Communism took over in 1949. The Chinese learned that pure Socialism did not work sufficiently, that cooperatives likewise did not fulfill their needs, and that Communism itself was insufficient. Therefore they have adopted a method of management for their communes that is very similar to that used in Israel. Each commune has its own elected general manager and governing committee, establishes its own goals both in agriculture and industry, and "pays" people from the "profits" of the commune.

It is also true that some acreage as well as land along highways and rivers is used for private production for the free markets in the cities. This is a new emergence of the private enterprise system in China.

The cultural revolution is the single most striking event in recent Chinese history. Chairman Mao, who was so very successful in the initial stages and military aspects of the cultural revolution, found it difficult to form a stable government. In addition, he became ill and this gave his wife and other government officials considerably more power.

In 1966 the cultural revolution was launched, and it continued for approximately ten years. Not only students, but also adults, joined the organization called the "Red Guards." They held demonstrations, burned and destroyed libraries, entered school classrooms and beat teachers to death, exported physicians and newspaper editors to Mongolia, and brought devastation to the country. The pastor of the Shanghai Community Church was forced to work in an umbrella factory for ten years so that he might understand the Communist society.

The Chinese people finally brought these particular Communist leaders to trial and sentenced one to be executed and three to life imprisonment. They now have the ignominious title of "Gang of Four." The Chinese people are quite outspoken about this tragic period in their history.

These years of diabolic destruction probably set the nation of China back at least twenty years. Peking University has a lovely library building, but very few books. Elementary and secondary schools continue to work hard for the certification of their teachers. Some schools are proud when even 30 to 40 percent of their teachers are college or university trained.

There is a general need for trained and



Dr. Shultz with Pastor Shen in front of the church building of the Shanghai Community Church.

educated people across the total spectrum of the economic, educational, and political sectors of China. This need is demonstrated by the experience of one of the trustees of Ashland College, who sent his product to China but has not received payment. We asked a Chinese friend how this could happen. He replied that the people in government cannot read the contracts, and therefore they become suspicious of the price and get embroiled in bureaucracy.

On the other hand, the Chinese are a very intelligent and industrious people. They are making great efforts to become educated in all sectors of their society. For example, we gave an issue of *Reader's Digest* to our guide one evening and by the next morning she had read it through and passed it on to one of her fellow guides.

We were not allowed to visit some schools because students were engaged in several weeks of intense study for tests for possible admission to a university. Still, only 18 percent of the high school graduates are

(continued on next page)

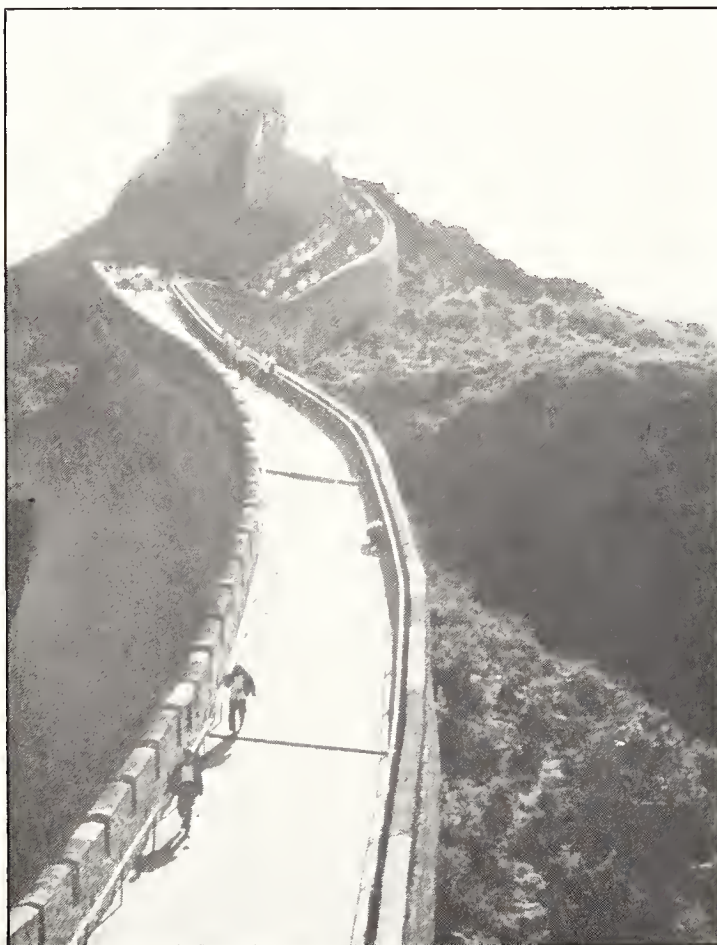


A dormitory under construction at the Jenling Union Theological Seminary in Peking. Thousands of Christians are seeking biblical and theological training in China today.

able to enter universities. And in China, students do not get a second chance. If they do not get into a university following graduation from high school, their entire work life is determined by committee assignment.

We asked one Chinese leader what happened between China and Russia. He responded that the Russians were not really their "brothers." The Russians came, loaned them money, but charged very high interest and collected every penny. He said, "Russians really take advantage of all people wherever they go!" This breach between China and Russia is the basis for the United States to cultivate the friendship of the Chinese wherever possible.

Christianity is also a renewed phenomenon in China. Christianity first entered China in A.D. 781. Yet by 1949, when the Communist People's Republic of China took over, there were only 840,000 Christians throughout China. By contrast, from 1949 to 1982 Christianity grew to five million registered Christians with another estimated 40 million unregistered Christians in house churches. How can we account for the fact that during a 33-year period the number of Christians in China grew fiftyfold? All of this occurred without church buildings, church literature, church organization as we know it, and even without political freedom.



A section of the Great Wall of China.

When the Jenling Union Theological Seminary was reopened in Nanking, there were 2,000 applicants for 42 places and 40,000 applicants for Bible training from across the country! The students who were admitted were university graduates with excellent records who could read in several languages. The library has been re-established with 22,000 valuable volumes.

From 1949 to 1982 Christianity in China, without buildings, literature, or political freedom, grew from less than one million Christians to five million registered believers with another estimated 40 million unregistered Christians in house churches.

We visited the Shanghai Community Church, a beautiful structure that has been refitted and now holds a full schedule of services. The Thursday night that we visited the pastor we heard a 50-voice choir practicing that sounded magnificent. On Sunday morning two services fill the sanctuary with 750 people, with another 250 in the chapel and an additional 300-400 people in other rooms. The church has adequate funding from its own offerings and has a goal of opening three new churches a year in Shanghai.

Likewise, the Canton Zion Church holds two services each Sunday with approximately 1,000 worshipers per service. The vestibule balcony, and outside overflow are filled with people. The congregation is made up of every age group, and we were delighted to see the church choir composed of teenagers.

There was a lady at the Chinese worship service who was most pleasant and gracious. She explained that her job was to travel around the province to promote the work of Christian education. How can we Brethren "rest in Zion" while in China, under Communist rule, a lady uses a bicycle, bus, cart or any other means of transportation to travel around the province training teachers and developing programs for the spreading of the gospel?

The Great Wall of China is one of the tourist attractions of the world. It stretches for thousands of miles over the mountains of China's ancient provinces. What was once a line of defense is now an attraction for tourists. Somehow one comes away from this great land of China with a feeling that where the walls are broken down, Christianity has grown significantly, to the glory of God. [1]



the salt shaker

by Alvin Shifflett

A Resurgence of Religion

IT is a shock to many of us, in this late hour, that religion has held its own, indeed, come back with amazing strength and tenacity. Our culture, which depends so heavily on scientific methods and technological progress, has been pulled up short by religions of every sort and color. Ironically, what has reappeared is what most of us in evangelical churches would consider the "warts" of society, i.e., those religions antithetical to our doctrine.

Some of these "new" groups are well-known, such as the "Moonies" (the Unification Church of the Korean Sun Myung Moon); the Hare Krishna movement; the Mun Bagwan; etc. Many of these we label "new religions," and we often lump them together in so-called "youth religions."

But alongside these new religions has come a resurgence of ancient religions which date back to the 6th century B.C. or so—those religions based on teachings of Buddha, Confucius, Zoroaster, Lao Tze, etc. All of them seem to be doing well on planet earth.

The disturbing thing to many theologians is that religions are making inroads into the sophisticated society of our Western world. They are no longer Third World mystical phenomena. Religions are not dead in our present culture. And the Christian church must face up to this fact.

What is the reason for this phenomenal growth of religions? Certainly the "one world" or "shrinking world" concept has contributed to it. Also there's been a noticeable decline of Western dominance, and let's face it, we chose to export our Christianity with democracy. Whenever and wherever democracy has failed, it has pulled Christianity down with it.

Sparks fly over the question, "What is the truth?" C.S. Lewis once asked, "Does all truth, or at least a 'hint' of truth, reside in all religions?" This question thrusts us face to

face with the words of our Lord, "I am the way, the **truth**, and the life." So where does that leave Buddha, or Zoroaster, or Confucius, etc?

The traditional theological position of Christianity is to reject religious pluralism. At the center of our faith is the belief that Jesus of Nazareth was God, the only occasion when God became incarnate in this world. This is the most significant point regarding our faith. It sets Christianity apart from the religions of the world. Therefore, we cannot accept the writer's words in the movie, *Oh, God*, when George Burns (acting as God) identifies himself as Buddha, Jesus, Ghandi, etc.

Berdyaev said, "Man is incurably religious." And the dogma of the church is, There is only one Messiah, that being Jesus. This concept propelled the 19th century missionary movement — "Outside Christianity, no salvation!" Obviously, it is a concept the world, especially the world's religions, will not accept.

But there is one good thing about religions. They may cause us to look at ourselves more critically, for many religions are from the Third World—the lands of the poor and the oppressed. These people are in a definitive struggle for existence. It should force us (who hold truth and major resources) into a deeper articulation of the biblical witness that Christ offers peace, justice, love, hope, and solidarity.

When presenting the Person and saving work of Jesus Christ, we must also articulate these other themes. For the Bible was originally a revolutionary book. Let's not tame it by our silence. I think our failure in many of these areas to both articulate and act (faith and works) has only produced more messiahs and more religions. It is in our failure to fulfill the Great Commission that other religions succeed. [†]



Dr. Billy Graham brings a message during one of the inspirational sessions at the International Conference for Itinerant Evangelists.



A Congress for Practitioners

by Juan Carlos Miranda

Nearly 4,000 evangelists from around the world gathered in Amsterdam, The Netherlands, July 12 for ten days of inspiration, training, and fellowship at the International Conference for Itinerant Evangelists. The conference, also called Amsterdam 83, was sponsored by the Billy Graham Association.

Dr. Juan Carlos Miranda, Supervisor of Brethren Hispanic Ministries in Mexico and Southern California, attended Amsterdam 83, accompanied by his wife María. In the following article, Dr. Miranda shares his reflections on the conference.

AMSTERDAM 83 was called the "International Congress for Itinerant Evangelists." But for me, as I attended this gathering last July, it was a "Congress for Practitioners." I believe that this was the reason for the success of this conference and for its positive atmosphere.

Many evangelical international congresses of the past have been known as long and argumentative meetings. They have been attended by theologians, theoreticians, and some practitioners. But Amsterdam 83 was attended by practitioners.

Of the nearly 4,000 participants, 70% came from the Third World, with only 30% from

Europe and the United States. The latter group also included some people like María and me who, even though we live in the United States, are originally from the Third World. The largest representation came from Asia. But all the participants, who came from 133 different countries, had one thing in mind: "To do the work of an evangelist."

The Billy Graham Evangelistic Association should be commended for its vision in sponsoring the conference and for its work in bringing men and women of God from all over the world to this meeting. Someone said about the conference, "Never before in history has there appeared in any one place such a rich and authentic display of the true vitality at the grass roots-levels of the world church."

Even though several high-powered, internationally-known speakers shared the platform, it was the evangelists themselves who held the spotlight. Some were barely literate while others had earned advanced degrees from prestigious theological seminaries.

Mr. Graham told participants that he had been dreaming for many years of such a con-

ference. His goals for the meeting were that the evangelists be renewed spiritually, be given new tools to help them be more effective, and be challenged with a new vision of the task.

As María and I worked personally with some of the Hispanics that were present, we both felt that much remains to be done. We wished as the days went by that more Brethren evangelists from the Third World would

have been invited or could have attended. We are sure it would have helped each of our fields to have been represented. The spirit that these people could have taken back would have been a blessing locally. Fortunately, one of our men, Prasanth Kumar from India, was invited and was able to attend, and we are sure that he shares our feelings.

We also felt that some English-speaking
(continued on next page)

The Amsterdam Affirmations

Evangelists at the International Conference declared their commitment to Jesus Christ and His calling in the following affirmations. These affirmations deserve careful consideration by all Christians, not just evangelists. How many of them can you affirm?

I

We confess Jesus Christ as God, our Lord and Savior, who is revealed in the Bible, which is the infallible Word of God.

II

We affirm our commitment to the Great Commission of our Lord, and we declare our willingness to go anywhere, do anything, and sacrifice anything God requires of us in the fulfillment of that commission.

III

We respond to God's call to the biblical ministry of the evangelist, and accept our solemn responsibility to preach the Word to all peoples as God gives opportunity.

IV

God loves every human being, who, apart from faith in Christ, is under God's judgment and destined for hell.

V

The heart of the biblical message is the Good News of God's salvation, which comes by grace alone through faith in the risen Lord Jesus Christ and His atoning death on the cross for our sins.

VI

In our proclamation of the gospel we recognize the urgency of calling all to decision to follow Jesus Christ as Lord and Savior, and to do so lovingly and without coercion or manipulation.

VII

We need and desire to be filled and controlled by the Holy Spirit as we bear witness to the gospel of Jesus Christ, because God alone can turn sinners from their sin and bring them to everlasting life.

VIII

We acknowledge our obligation, as servants of God, to lead lives of holiness and moral purity, knowing that we exemplify Christ to the church and to the world.

IX

A life of regular and faithful prayer and Bible study is essential to our personal spiritual growth, and to our power for ministry.

X

We will be faithful stewards of all that God gives us, and will be accountable to others in the finances of our ministry, and honest in reporting our statistics.

XI

Our families are a responsibility given to us by God, and are a sacred trust to be kept as faithfully as our call to minister to others.

XII

We are responsible to the church, and will endeavor always to conduct our ministries so as to build up the local body of believers and serve the church at large.

XIII

We are responsible to arrange for the spiritual care of those who come to faith under our ministry, to encourage them to identify with the local body of believers, and seek to provide for the instruction of believers in witnessing to the gospel.

XIV

We share Christ's deep concern for the personal and social sufferings of humanity, and we accept our responsibility as Christians and as evangelists to do our utmost to alleviate human need.

XV

We beseech the body of Christ to join with us in prayer and work for peace in our world, for revival and a renewed dedication to the biblical priority of evangelism in the church, and for the oneness of believers in Christ for the fulfillment of the Great Commission, until Christ returns.

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“Let our revival prayer be that the spirit of Amsterdam 83 will be felt in the hearts of all Brethren people. We may be surprised at what God can do through us.”

evangelists from our denomination should have been there. As we begin Century II of our history, we are seeking and praying for revival. I believe that revival and evangelism go hand in hand. We need in our midst men and women who feel that they have been called to do “the work of an evangelist.” This should include not only pastors and church leaders, but also many others who have the great opportunity to share the gospel from the pulpits of our churches and in the streets surrounding our parishes and homes.

In The Brethren Church, aggressiveness has been watered down and minimized. Being conservative and holding to our denominational distinctives should not mean that we allow other groups to do evangelism while we just sit and watch their churches grow. Only as we grow and become interested in souls that are being lost will we see revival.

We need a vision. “Where there is no vision, the people perish.” We need to be visionaries of what we can do for the extension of God’s kingdom—not only on the distant foreign fields, but in our own Jerusalem. This is the kind of spirit that was felt at Amsterdam; it must be felt in each one of our churches as well.

If God grants us “revival,” we will have to do evangelism. Are we ready? Are we willing? Others will not do it for us. We have to do it ourselves.

Amsterdam 83 gave us the opportunity to hear how God is working all over the world. Many of those places have limited resources and many handicaps. Yet people are being saved and added to the church by the thousands. Are we serving another God? Is God not working in our midst? He seems to be working one block from many of our churches; why not in ours?

Let our revival prayer be that the spirit of Amsterdam 83 will be felt in the hearts of all Brethren people. We may be surprised at what God can do through us. [†]

AS noted at the outset of Part One, the heart of Brethren doctrine is discipleship, a following of Jesus Christ as the living Word of God.

Our Life in Christ

The Beginning: In attempting to be true to Scripture, Brethren interpret life in Christ as both gift and demand (Matt. 4:23–5:12; Luke 4:14–21 and also Matt. 5:13–20; Luke 14:25–33). We teach justification and adoption (the objective-external aspect of salvation) as well as regeneration and union with Christ (the internal-subjective aspect). All of these are biblical images describing our entrance into Christian life. The only requirement is conversion (turning from sin in repentance and turning to Christ in faith), which God graciously makes possible in the hearing of the gospel (Rom. 10:17).

The Continuation: As faith obtains this salvation, so faithfulness maintains it. These are not two different ideas, for “trust” and “obey” are the inside and outside of a single reality. Faith and obedience are convertible concepts in biblical thought (Matt. 7:21–23; John 3:36; 2 Thess. 1:8; Heb. 3:18–19). Justification, on the one hand, is “by personal faith in the Lord Jesus Christ, of which obedience to the will of God and works of righteousness are the evidence and result” (“The Message of the Brethren Ministry,” 1921). Sanctification on the other hand, describes the entirety of “the obedience of faith” (Rom. 1:5; 16:26):

Initial or positional sanctification	Cleanses from the pollution of sin at conversion
Progressive sanctification	Counteracts the power of sin throughout this life
Final or perfect sanctification	Conquers the possibility of sin at death or Christ’s return

Brethren do not believe that entire sanctifica

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tion occurs during this present life, for we live in a broken, rebellious world which continues to affect us in all aspects of our existence (Phil. 3:12-14).

The End: This means that our security in Christ is conditional. God is faithful and expects faithfulness on the part of those who are His (I Cor. 10:1-13; Col. 1:22-23; Heb. 3:12-4:11; 6:1-15; 10:19-39). "Scripture uses various terms to describe aspects of salvation, but ultimately it means Christlikeness—conformity to the image of God's Son by the work of His Spirit within us. To that end we are kept by the power of God, which operates through our faith" ("A Centennial Statement," 1983).

We believe that salvation is open to anyone and is divinely intended for everyone (Rom. 10:11-13; 11:32; I Tim. 2:4-6; 2 Pet. 3:9). Back of this stands God's election and calling, His gracious work in Christ responded to by those who believe in Him (Luke 7:29-30; Acts 13:46-48). They are chosen (elect) according to the purpose of God. As the elect in Christ, they are predestined to become like Him (Rom. 8:28-29). Scripture presents such matters as predestination (divine sovereignty) and free will (human responsibility) side by side, unresolved (Rom. 9:10-18; 10:8-17), and more often in a context of worship than explanation (Rom. 11:25-36). (For a Brethren exposition of the many sides of life in Christ, see J. Allen Miller, *Christian Doctrine*, 1946).

Our Life in the Church

"God's purpose in human history is to form a people for His own glory. This purpose, begun in the Old Testament nation of Israel, is continued in the **New Testament church**, which is founded upon Jesus Christ. He calls it to be a visible body of His followers, extending His own ministry in the world. It is composed of all who have received Him as saving Lord and have committed themselves to being His faithful disciples. This one body finds expression in local communities of believers who are responding to the call of God. Through mutual submission they covenant

together for the purposes of worship, nurture, evangelism, and service" ("A Centennial Statement," 1983).

Brethren do not view the church in total continuity with Old Testament Israel (as in Puritanism) or in total discontinuity (as in dispensationalism). Instead, we believe that the church is a visible community both continuous and discontinuous with Israel. The church is the fulfillment of God's plan for humanity to which Israel was called as His elect (chosen) means. Christ is the One supremely chosen by God (Isa. 42:1; 49:7; 1 Pet. 1:20; 2:4), and those in Him are therefore the people of God (an Old Testament title), the body of Christ (a uniquely Pauline phrase), and the fellowship (communion or *koinonia*) of the Holy Spirit.

Brethren interpret life in Christ as both gift and demand.

Brethren church government is limited or federated congregationalism. This means that local matters may be administered in a variety of ways, but a spiritual consensus in doctrine is to be expected and sought. The ordained ministry is conducted by elders, whose ordination is for life. Licensed ministers are on probation looking toward ordination. They perform most pastoral tasks under supervision for a period up to five years, except that they may not ordain elders or deacons. The latter, both women and men, are chosen for local service, the length of which is set by the individual congregation.

The conviction that obedience to Christ is the center of life in the church has led the Brethren historically to a style of life noted for **non-conformity, non-resistance, and non-swearing**. "In non-conformity, Brethren have sought to follow the way of Christ in contrast to the way of the world. In non-resistance, Brethren have renounced the Christian's use of violence in combatting evil, striving, as far as possible, to be reconciled to all persons. In non-swearing, Brethren have sought to lead such trustworthy Christian lives that oath-taking becomes unnecessary" ("A Centennial Statement," 1983).

These distinctives are part of our heritage and are related to the discontinuity between the Old Testament and the New that was mentioned earlier (Matt. 5:21-48; Rom. 12:1-2, 14-21). Observance of these "negatives" varies with the part of the country, the congregation involved, and the pastoral teaching received. [†]

Home Missions . . . A Report

by James R. Black

WE have heard a great deal recently about the lack of measurable growth in The Brethren Church. The fact is, statistics tell us that we are losing members. But these figures do not necessarily tell us the whole story, as alarming as they may be.

Recently we were reminded of the thousands of persons who have come to know and receive Christ through the ministry of The Brethren Church. It has been reported, for example, that thirty thousand members were won to our denomination in the last 30 years. On the other hand, many congrega-

tions do not seem to be effective in soul-winning, and this must change. But many churches have been effective . . . and some still are!

We are a "feeder denomination," winning people to Christ with many of them going into other denominations. This is simply because we have relatively small church strength. If the Brethren are to see real measurable growth (if this is a priority), then church strength must be increased both in terms of the number of congregations we have and in terms of the number of members within those congregations.

Today about 15% of all Brethren churches

Rev. Black is Director of Home Missions and Evangelism for The Brethren Church.

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Expecting a Prayer Miracle at Medina Bible Fellowship

IT hardly seems possible—here we are in our fifth year as a church! Just reflecting on the past one and one-half years causes me to say, "The Lord has truly blessed!" I have a continual source of exciting joy when I think of those 17 people who received Jesus Christ, the 29 who obeyed in baptism, and the countless experiences of growth we have shared. Seeing our church ministries unfold through the efforts of 53 of our people (83% of the eligible members of the church) is a deep satisfaction we all share.

The following are new ministries that were implemented this year, adding to our existing ministries of administration, music, historian, Sunday school, building trustees, fellowship, nursery, and evangelism.

1. Timothy Discipleship Experience—



The Medina Bible Fellowship at worship. Rev. Terry Lodico (with his hand raised) is pastor of the congregation.

a one-on-one training program for adults, teens and children.

2. Christian Education Ministry.

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Home Missions

are Home Mission related. This is great! Thanks to the faithfulness of the Brethren, we are growing. We are also increasing our efforts to strengthen small and struggling congregations in areas where there is good growth potential. The Newark, Ohio, Brethren Church is a prime example.

And what of our Special Ministries? Dr. Juan Carlos Miranda is doing an excellent work in Hispanic church growth. He not only works in this area of Special Ministries, but also is greatly involved in the total outreach of the evangelical church. Other Special Ministries in Florida and Kentucky also continue their outreach for Christ through The Brethren Church.

Ron Williams is also doing a commendable work in the Cleveland, Ohio, area. A new church, less than one year old, already averages 127 in attendance and has had a high attendance of more than 180.

I could say more. I only want to remind you

that there is much that is good in The Brethren Church. And I believe that Home Missions contributes to this favorable outreach.

Continue to pray for Home Mission workers and their families: Dale RuLon, Keith Bennett, and Larry Bolinger in Florida; Keith Hensley in North Carolina; Jerry Barr in Pennsylvania; Terry Lodico, Dale Stoffer, Ron Williams, and Steve Cole in Ohio; Mark Baker and Ralph Gibson in Indiana; Jimmie Cole in Iowa; Merle Abe in Kansas; Robert Mitchell in Arizona; Juan Miranda and Vidal Juarez in California. Pray also for the Special Ministries persons: Phil and Jean Lersch and Bonnie Munson in Florida; Doran Hostetler and Margaret Lowery in Kentucky. And remember the working staffs of all of these people as well as your Home Mission staff in Ashland. The work and travel schedule is extremely difficult. But God does bless. We are privileged to be in His service.

Thank you. You make it all happen. [†]

3. Youth Ministry.
4. Library Ministry.
5. Office Ministry.
6. Hospitality Ministry.
7. Financial Stewardship.
8. Service Stewardship.
9. Women's Fellowship.
10. Prayer Chain Ministry.
11. "Celebration" Wednesday night service.
12. Family Home Nurture Support Group.

We are excited about the home Bible studies and the Evangelism Explosion ministry. In the past year 28 people have been involved in the evangelism ministry, 19 prayer partners, 8 trainees, and 2 receiving national certification.

Our future hopes are grounded in a "prayer miracle." When our worship attendance spills over 100, we realize the critical need for a new place of worship. We are trusting God for a visible, accessible piece of land. Why do we call it our "prayer miracle"? Because we anticipate God's provision of a place and thousands of dollars to meet our immediate needs!

We are continually encouraged through cards and letters and calls from our fellow brethren. We appreciate these expressions of prayerful support. [†]

Bob and Kathy Mitchell begin church-planting ministry in Mesa, Arizona

August 8 was moving day for Rev. Robert and Kathy Mitchell, as they left Indiana for Mesa, Arizona. Bob served for a number of years as Associate Pastor of the Winding Waters, Brethren Church, Elkhart, Ind. After much prayer and consideration, the Mitchells decided they would like to become bivocational church planters.

The procedure for beginning a class has already been given in the *Manual of Procedure for The Brethren Church*. It reads: "When there shall be a sufficient number of persons in any one place . . . the minister or evangelist having charge of that territory shall organize them into a class; . . ." Bob plans to gather persons together to form that first unit, a class, and trust for developments that will lead to another Brethren church.

Be in prayer for Bob and Kathy. It will not be easy for them to find employment and plant a church. Also, encourage this church planting couple with your prayers and letters. Their address is P.O. Box 5632, Mesa, AZ 85201 (NOTE: a P.O. box is being used until a permanent address is available).

Home Missions and Evangelism

by James R. Black

I READ a statement recently that should send chills up our spines. Here it is: "The majority of Americans will die in their sins unless churches change radically."

Perhaps this is what Pastor James Miller (Associate Pastor of the Ashland Park Street Brethren Church) was saying on Sunday morning, August 21, 1983, when he reminded the congregation in a very forceful and courageous way that Christians had better get with the business of evangelism. Lack of growth in The Brethren Church is not due to a theological problem but to a people problem. (These are not his exact words, but they are what I "heard.")

It is an accepted fact that the call to missions world wide cannot be overemphasized.

The Great Commission (Matt. 28:19, 20) demands missionary outreach all over the earth. Only Christ can change people in a way that really counts no matter their particular culture. He alone is in the business of regeneration. No Christian that I know would argue this point.

But I fear we will never accomplish our goals and purposes in worldwide evangelization until we are willing to put forth the time and effort necessary to reach the family next door and down the block for Christ. The task of evangelizing our friends and relatives must take on greater urgency.

Brethren, the truth often hurts. And the truth is that most congregations are not effective.

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Experiencing God's Blessing at Brethren Fellowship of the Savior

GOD has really been blessing us in our ministry in Shaker Heights. The Brethren Fellowship of the Savior has been very active in various ministries this summer. The following is a list of the activities and ministries of the Fellowship:

1. A Communion Service.
2. A summer picnic for the Fellowship families.
3. A Bible study that grew this summer from 12 to 22.
4. An 18-voice choir (Voices of Koinonia).
5. A Sunday school with 57 enrolled.
6. A men's fellowship group which meets once a month.
7. A women's fellowship group which meets once a month.
8. A Holy Spirit-inspired street ministry of witnessing (in other words, if the Holy Spirit of God directs us to witness, then and only then do we obey).

God has blessed us enabling us to keep current with our rent payments of \$500.00 a month, and we have also purchased a used Hammond organ and Leslie speaker in good condition. Our membership now stands at 82, with an average Sunday morning attendance of 127. The

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Ron Williams, pastor of the Brethren Fellowship of the Savior, and his wife Karolyn.

tively evangelizing their own communities. Our purpose should be to reach lost people with the message of the gospel. This may demand a bridge-building process in order to invade an unfamiliar culture (lifestyle). We may find it necessary to make revolutionary changes. This may require new direction as far as personal and congregational priorities are concerned. And the same may be true for the denomination. But if change is necessary or advantageous in order for us to accomplish the goal of the church, so be it. Is there anything of greater importance than the eternal destiny of a soul?

It is agreed that many Brethren individuals and congregations are doing a commendable work of ministry. Perhaps we just need encouragement to "keep on keeping on." That's fine. I know your efforts and faithful-

ness will be rewarded.

I believe God has called us to a responsible ministry. I choose to believe He has a great purpose for The Brethren Church. We are not in our death throes, but many believe we are "hurting." Pain tells us something is wrong. Let's help one another discern our weakness as well as our strength in areas of evangelism. And let's not be fearful of "soul-winning" terminology.

Evangelism is not all that difficult to define and not all that hard to practice. Joseph C. Aldrich says, "Evangelism is expressing what I possess in Christ and explaining how I came to possess it" (*Life Style Evangelism*, Multnomah Press, Portland, Oregon). Growing churches seem to know what evangelism is all about. So should we. It is "New Testament." [†]

Brethren Fellowship of the Savior

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people are being fed spiritually and physically. We can see daily applications of the precepts of the Kingdom of God.

Our main concern at Brethren Fellowship of the Savior is that our people will see the need to tithe to keep the ministry going financially. Also that those without jobs will find work. We pray that God will continue to minister to His people and keep us humble in our ministries to each other. We pray for steadfast spirits, and we ask that you pray that the Lord will enable us to find a new place of worship that is larger and less expensive in the same area of town.

We thank you for your support, encouragement, and your prayers. Please continue to remember us as we "Press toward the mark of the high calling of God which is in Christ Jesus." [†]

Growth and Expectancy at Conover Brethren Bible Fellowship

IT is said that the nine months before the birth of a child are given to parents to get them used to the idea of having a new addition to the family. This past year has been one of growth and expectancy for the Brethren in North Carolina. We have shared good times and frustrations offering many challenges leading up to our first anniversary celebration.

To date, the church includes seven members and about twenty-five friends. Four Sunday

(continued on page 17)



Conover Brethren at their first annual church picnic, held July 31, 1983. Rev. Keith Hensley, pastor of the Fellowship, is at the far left in the picture.

Barr is Installed in Sarver Brethren Church

JULY 10, 1983, was a highlight in the brief history of the Sarver Brethren Church. On that date Gerald Barr was installed as the first full-time pastor of the congregation. He succeeds Pastor Ed Wingard, who served the church as a bivocational pastor for the first seven years of the congregation's existence. This step of faith by the church and the Pennsylvania and National mission boards is a testimony to the determination of the Sarver Church to become a strong, self-sufficient congregation in the true spirit of the Progressive Brethren.

For the church and pastor, the summer was a "get acquainted" time, as well as a period in which to adjust to a full-time mission situation. It has been a unique situation for both pastor and people: the first full-time pastor for the congregation, and the first mission experience for Pastor Barr. Both have had some hard adjustments to make, but things are going well for all.

The work of ministry must go on, and plans are now being made for future ministry in the community and for a more self-sufficient future for the church. Several programs for evangelism and discipleship are being considered. Some of these will be put into practice during the fall and winter.

Two new programs are already in operation. In an effort to prepare themselves for fuller service, the members of the adult Sunday school class have begun a study of spiritual gifts with the objective of identifying their gifts and putting these gifts into practice. The midweek Bible study group is beginning a discipleship program using the Navigator study series *Design for Discipleship*. The goal here is also the building of the body and the better use of spiritual gifts and resources of the word and prayer.

The building of Christians, and churches,



Chet McAfoose, moderator of the congregation, welcomes Rev. Gerald and Linda Barr to the Sarver Brethren Church.

takes time. We are eager to grow at the Sarver Church both spiritually and numerically, but we want to do both. It is our conviction that the spiritual growth of the members of the church will lead to numerical growth as well, and that new members added in this way will be both numerous and of high quality in service to the Lord. We also expect that while initial growth may not be great, the long term growth will be substantial. At this writing we have not yet set any numerical goals, but keep your eye on the "Membership Growth" column in the EVANGELIST for our progress.

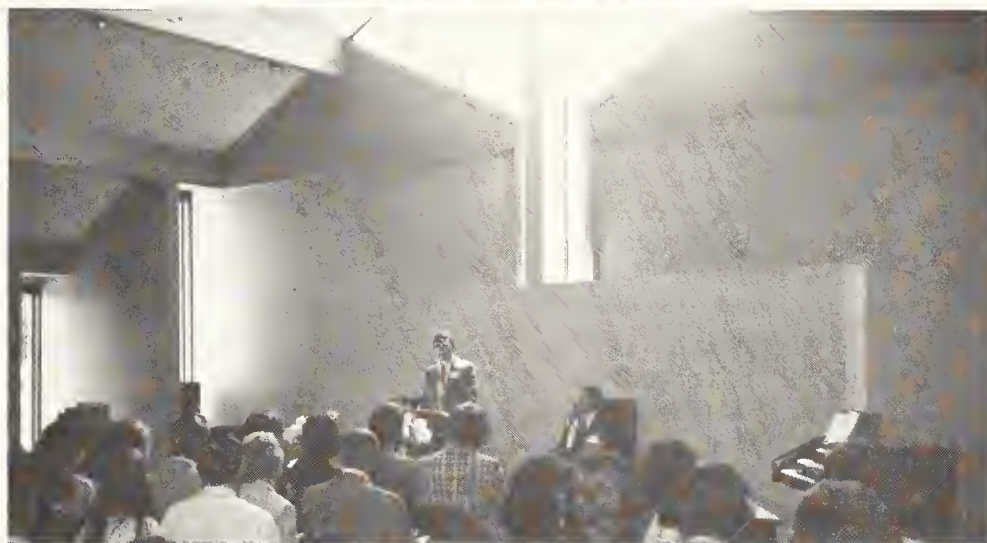
All of us in the Sarver Brethren Church wish to thank the Brethren for their support in the past seven years. And we earnestly seek your prayers and support in the next few years as we grow to maturity and self-sufficiency. It will be a testimony to the faith of the Brethren and to the faithfulness of God that a strong congregation of Brethren develops in southeastern Butler County, Pennsylvania. We thank you for your support, and we look forward to the time in the not-too-distant future when we will be giving support to mission work instead of just receiving it. [†]

Potential for Growth at Smoky Row Brethren Church

DURING 1982 and 1983 we have witnessed a number of happenings at Smoky Row Brethren Church that have stretched our faith and caused us to rejoice. Despite the fact that numerous key families moved out of the area, the church experienced a growth rate of about 50% a year. In the last year 11 people made personal professions of faith in Christ and were baptized, and 13 people were received into membership.

Over the past winter we erected a building, using as much volunteer labor as possible. Likewise, the funding for the building came entirely from people in our congregation and from other Brethren churches. We took a great step of faith in proceeding this way, but the Lord honored that faith as numerous Brethren responded with their time, talents, and treasure.

The congregation continues to display a deep sense of caring for one another and a developing concern for outreach. We are especially burdened by the need to begin a ministry to the youth of our area. Many children and youth live in our locality, but no youth ministry is reaching them effectively. Pray for leaders who feel a burden for youth work. (Wouldn't the barn on our prop-



Above, exterior of the Smoky Row Brethren Church building. Below, interior of the sanctuary on dedication day, June 5, 1983. Dr. Dale Stoffer, pastor of the Smoky Row congregation, is at the pulpit.

erty make a great youth center?)

The potential for growth in Columbus, Ohio, is almost unlimited. We pray that we may have the vision and faith to use the limitless resources of God in responding to His call to ministry in Columbus. [†]

Conover Brethren Bible Fellowship

(continued from page 15)

school classes have been started, and we have outgrown our facilities situated along a major thoroughfare located outside of Hickory. Thanks to the financial support of Brethren Home Missions, the Southeastern District, and the National BYC (their 1983 project offering), we will soon be in our newly leased building, which will provide us 3,600 square feet of space for worship and classrooms.

Also, three Bible study groups are meeting in different localities surrounding the Hick-

ory community. These groups include almost every family in the church, and they are providing a good entry into our fellowship for new families in the community.

The Brethren across the nation have been helpful in providing prayer and financing at times of need for this new young ministry. As is well known, rearing a child in this age is difficult. Raising a new church is similarly difficult, and for that reason God blesses each individual, family, and congregation that is helping to parent this new fellowship to our Father's glory. [†]

Burlington Brethren Church dedicates remodeled sanctuary in September

Burlington, Ind. — The Burlington Brethren Church dedicated its newly remodeled sanctuary on Sunday, September 25. Former pastor Rev. Albert Curtright brought the message for the dedication service. The Burlington congregation flew Rev. and Mrs. Curtright from Cheyenne, Wyo., to Burlington for the occasion.

The extensive remodeling included not only the sanctuary, but also the front foyer and a hallway. In addition, some walls at the back of the building were rearranged to make an office for the secretary.

In the sanctuary itself, the woodwork and doors were refinished, and the walls painted. Pews were removed by Hackworth Installation of Ft. Wayne, Ind., which refinished, padded, and then reinstalled them. Several new pews were purchased, as well as choir chairs. These match the



A view of the front of the remodeled sanctuary.

refinished pews.

New light fixtures and a new public address system were also installed in the sanctuary. In addition,

a prayer railing and kneeling cushion, a clock, a music stand, a lamp and stand and settee for the front foyer, and a Communion kit were presented to the church as memorial gifts by various members of the congregation.

Trustees Joe Oyler, Kenny Rinehart, and Lawrence Rinehart were in charge of the remodeling. Dimensions, Inc., Architect/Interiors of Kokomo, Ind., served as architect and provided the workmen for the remodeling. Cost of the project was \$46,000.

The dedication service was held during the morning worship hour on September 25. Special music for the service included a solo by Andy Harshbarger, a trio by Carol Brewster, Diane Stout, and Donna Redding, and a prelude and offertory by Diane Stout. Rev. Ronald Waters, pastor of the Burlington congregation, led the litany of dedication. And Roy Brubaker read two poems he had written for the occasion.

—reported by Edith Rodkey

Church of the Brethren Disaster Program offers Brethren an outlet to help others

St. Petersburg, Fla. — Brethren people interested in helping other Americans following disasters have an outlet through the Church of the Brethren Disaster Program.

During the first six months of 1983, these and other projects were completed: Following flood and tornado damage in St. Louis and southern Missouri, 184 volunteers worked 1,051 days or 8,408 hours. During June, 22 volunteers worked 71 days "mudding out" flood-damaged homes in Jackson, Mississippi.

The Disaster Child Care Program has responded to these six disasters since January 1983:

—18 Caregivers worked with 399 children during the January

flooding in Louisiana.

—55 Caregivers worked with 697 children during the March flooding, mud slides, and tornado in California.

—17 Caregivers worked with 43 children in May flooding in southeast Louisiana.

—17 Caregivers worked with 603 children in the Coalinga earthquake.

—5 Caregivers for 11 children in the Weston, Ohio, tornado.

—15 Caregivers for 166 children in the Jackson, Mississippi, floods.

If you are interested in helping, contact your pastor or the Disaster Relief Office (Box 188, New Windsor, Maryland, 21776).

—reported by Phil Lersch

Juan Miranda attends White House briefing on U.S. Central American policy

Pasadena, Calif. — Dr. Juan Carlos Miranda was one of approximately 50 Hispanic religious leaders invited to the White House September 14 for a briefing on U.S. national security and Central American policy. Dr. Miranda is Supervisor of Brethren Hispanic Ministries in Mexico and Southern California.

Most of those invited to the briefing travel regularly to Central American countries and therefore have some understanding of their problems—particularly the problems of churches and church leaders in



Dr. Juan Carlos Miranda

those lands. In addition to briefing these religious leaders on U.S. policy, President Reagan and government officials involved in Latin American affairs wanted to hear their points of view. This was the first time that Hispanic religious leaders have ever been called to the White House for a meeting.

Of major concern to a number of the Hispanic leaders attending the briefing was not just what is happening in the Central American countries, but the fate of Central Americans who are in the United States. People who have fled from Nicaragua or El Salvador to Honduras or Guatemala are considered "refugees," but if they come to the U.S. they are considered "illegal aliens" and are subject to deportation. Tragically, those who are deported face the possibility of

being killed or starved. Mexican Airlines, one of the airlines contracted by the U.S. government to return "illegal aliens" to their homelands, recently discontinued doing so because it found that 30 percent of those deported suffered this fate.

Dr. Miranda said that this problem is of particular concern to him in his work with Hispanics in Southern California. Several people in the two Brethren congregations he serves have brothers, sisters, or other relatives who have been killed in their homeland. The husband of one member was taken from their home in Central America by men dressed as police and has not been seen since. He is presumed dead.

On the positive side, Dr. Miranda expressed his appreciation to those Brethren churches and Woman's Missionary Societies that have provided clothing, which is given to Central American refugees when they arrive in the U.S. "Yet, we are so limited in what can be done," he said, "especially when it comes to food and other necessities, other than clothes."

Hispanic religious leaders are supposed to return to Washington in the near future for further discussions of ways to help Central Americans in the U.S. as well as the churches in their homelands. Dr. Miranda asked that Brethren people pray for these meetings, that ways can be found to alleviate these problems.

Moderator's Journal

It required two days to travel by troubled Continental Airlines to Derby, Kansas, from Sarasota, Florida. Once on the scene of the Midwest District Conference, however, all my travel difficulties were overshadowed by their warm reception.

With Rev. Smith F. Rose as district moderator, the five-day conference was well-planned and efficiently conducted. All denominational interests were adequately presented, auxiliaries had meaningful seminars, and informative workshops were held.

The Brethren of the Derby congregation, with their pastor Rev. Gregg Moser, were gracious in meeting all our needs. They provided a Communion Service for a completely full room of like believers.

One highlight of the conference was the recognition of Mr. and Mrs. Dave Benshoff. Dave and Deanna were presented a

painting and clock in appreciation for their ten years of service as tentmakers to the Derby congregation.

Sunday it was our privilege to worship with the Mulvane Brethren, where I preached during the morning and evening services. Rev. and Mrs. Dave Powell are faithfully ministering to this congregation, which has nearly completed construction of a new annex to the original church building.

I experienced more problems returning to Sarasota since Continental cancelled many flights. But I did arrive home on Monday via another airline.

Brethren, continue to work and pray for revival and God's blessing as we begin Century II, "Seeking to Know the Lord."

Your servant,
Gene Beekley
Moderator

Quotes from Amsterdam 83

"For every person who dies in conflict, ten people are born again to eternal life."

—Luis Bush of El Salvador

"A born-again Christian without a social conscience is irrelevant and a social activist without a regenerate heart is irresponsible."

—Gordon Moyes, Sydney, Australia

First strike on Soviet Union planned for November 23, 1983

Ashland, Ohio — The editor of the *EVANGELIST* has learned that the United States plans to make a first strike on the Soviet Union on November 23, 1983. On that day, hundreds of missives will be launched at more than one thousand Soviet cities.

The first strike will be launched, however, not by the U.S. military, but by hundreds of U.S. cities. Many of the citizens of these cities believe that the time has come for the U.S. to take the initiative, rather than living in fear that the Soviets will strike first.

The missives, on the other hand, will contain not nuclear warheads, but rather "community portraits" of the sending cities. And the objective will be not to wipe out the Soviet cities, but to begin building bridges of understanding between U.S. and Soviet peoples.

The first strike is being sponsored by The Ground Zero Pairing Project of Portland, Oregon. The full name of the November 23 launch is "Make the First Strike a Knock on the Door." The name has dual implications. "First Strike" implies a sense of urgency — that an initiative toward the Soviet Union must be taken *now*. "Knock on the Door," however, suggests that this initiative must be gentle, an affirmative approach toward the Soviet people.

"Make the First Strike a Knock on the Door" is a beginning step in "The Pairing Project." The long-range objective of this project is to provide a framework in which citizens in the U.S. and the Soviet Union can learn more about one another and develop international understanding.

The "First Strike" program will pair 1,052 U.S. cities with Soviet cities of comparable size, physical setting and environment, and

economic base. During November the U.S. cities will participate in a nationwide study program focused on the Soviet Union. Then on November 23 the participating cities will simultaneously launch by mail their community portrait to their Soviet counterparts.

For more information about "The Pairing Project" and "First Strike," you may write to The Pairing Project, P.O. Box 19049, Portland, OR 97219.

Dennis Wilson installed as pastor of Hillcrest Brethren Church

Dayton, Ohio — Dennis J. Wilson was installed as the new pastor of the Hillcrest Brethren Church at a special service on Sunday morning, September 11. This is the first pastorate for Dennis, who received his master of divinity degree from Ashland Theological Seminary in May.

Dr. Frederick Finks, Vice-President of Ashland Theological Seminary brought the message for the installation service, speaking on "Being a Good Shepherd." Special music for the service included a trumpet and piano prelude by Louis Walborn and Bernice Kem, a vocal solo by Kathy Hill, and a duet by Annette and Doug Carter.

A carry-in dinner in honor of the

Wilson family followed the service.

Dennis was born in Masor, Ohio, and attended Ohio University, where he majored in communications. He then entered Ashland Theological Seminary and it was while attending the seminary that he and his wife



Photo by Dan Stanley

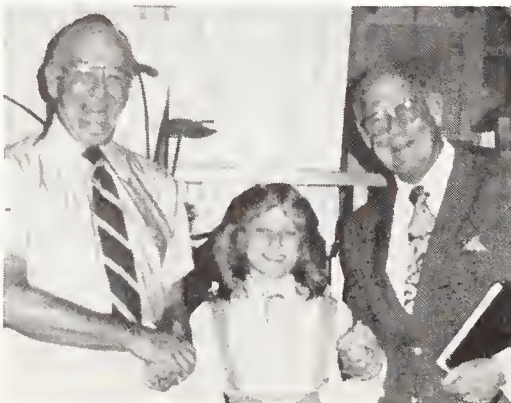
Pastor Dennis and Cookie Wilson
Cookie (Wright) became active members of the Park Street Brethren Church.

Cookie, who is originally from Wooster, Ohio, also attended Ohio University, where she majored in recreational therapy. She and Dennis are expecting their first child in February.

J.D. Hamel baptizes his 901st convert at Sarasota First Brethren Church

Sarasota, Fla. — On Sunday, September 25, Dr. J.D. Hamel, Senior Pastor of the Sarasota First Brethren Church, baptized his 901st convert since becoming pastor of the congregation on February 1, 1960. Pictured are Mr. Winston Teat (at left), Pastor Hamel's first baptized convert in Sarasota, Yvette Weller, the 900th convert, and Dr. Hamel.

Photo by LaVergne Stone



THE 1984 SUMMER CRUSADER PROGRAM

Open to: Youth completing junior year of high school through age 22

Qualifications: Desire to share Christian experience
Willingness to meet strangers
Communication skills (speaking, teaching, relating to others)
Desire to discover and use spiritual gifts
Ability to work under pressure

Remuneration: Weekly honorarium and a \$1,000 scholarship to Ashland College

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Camp/Education Teams — teach in VBS, counsel in summer camp, lead/participate in worship services

Music Team — Present worship services, including music and devotional messages

Drama Team — Present worship services, including repertory drama

Service/Work Opportunities — Assignments of individuals or teams to Christian service agencies; may be integrated into team work listed above

Church Staff Internship — Each assignment designed for maximum benefit to intern and church: youth work, visitation, devotional messages, teaching, and organizational work

Missionary Internship — Short-term mission service at location to be announced; reading knowledge of Spanish required

Timetable for the 1984 Program:

December 1, 1983 — Applications available

January 31, 1984 — Closing date for receipt of applications

March 1, 1984 — Notification to applicants

April 14, 1984 — "Intro Day" in Ashland

June 10 – August 18, 1984 — Term of service

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or college _____ Age _____

Dr. Fred Holland joins faculty at Ashland Theological Seminary

Ashland, Ohio — Dr. Fred Holland joined the Ashland Theological Seminary faculty this fall to teach courses in missions. In his teaching he draws on his more than twenty years of missionary service in Africa.

In addition to his past missionary experience, Dr. Holland continues to spend



Dr. Fred Holland continues to spend a part of each year in Africa. He is a member of the Theological Commission of The Association of Evangelicals of Africa and Madagascar as director of TEXT-Africa, which produces programmed home-study books for use in theological education by extension. A complete curriculum of materials is being prepared under his direction, with his wife, Grace, editing the study books. To date, 27 books have been published, with translations of some of them in over 100 languages around the world.

Dr. Holland is a graduate of Messiah College, Greenville College, Eastern Baptist Seminary, and has his Doctor of Missiology degree from Fuller School of World Mission.

Dr. Holland taught at the Fuller School of World Mission from 1973-1980, and at Wheaton

Graduate School from 1977-1982. At Wheaton he also developed the graduate level extension department.

Dr. and Mrs. Holland are members of the Brethren in Christ Church. They have four grown sons, all excited believers with church-related life commitments.

Large crowd attends Homecoming at Teegarden First Brethren

North Liberty, Ind. — One of the largest crowds in the recent history of the First Brethren Church of Teegarden, Ind., shared in Homecoming services on Sunday, October 2.

The morning worship set the tone for the day with special music, testimonies, and a message by Pastor Bill Brady. Rev. Brady's sermon on the Prodigal Son emphasized the Homecoming theme by focusing on the ultimate Homecoming festivities a loving Lord has planned for His children in eternity.

More than 70 people stayed for the noon carry-in dinner. This was

followed by a service of praise and sharing, led by Teegarden moderator Wayne Matz. The service included musical meditations by organist Pauline Klopfenstein, some energetic congregational singing led by Rev. Edgar Berkshire, devotions by Rev. Stephen Barber (new pastor of the County Line Brethren Church), and a program of music and praise.

Special music was presented by Miss Donna Klopfenstein, Rev. Barber, Mrs. Lynne Brady, and Bill and Edie Hawthorne. Mrs. Regina Watkins shared a humorous and inspirational reading, and Mr. Millard Lemmert, the oldest member of the Teegarden congregation, gave a special testimony.

The service concluded with some introductions by Mr. Matz, closing comments by Rev. Brady, and a hymn.

—reported by Pastor Bill Brady

General Conference Centennial Auction and Craft Sale nets \$15,010.40

Ashland, Ohio — Ronald W. Waters, Director of Denominational Business for The Brethren Church, announced recently that sales and cash sponsorships from the Centennial Heritage Auction and Craft Sale at General Confer-

ence totaled \$16,688.07. Expenses amounted to almost exactly 10% of this amount, or \$1,677.67, leaving \$15,010.40 to be distributed among the various ministries.

Below is a breakdown of how this amount was distributed:

Ministry	Designated Share	Equal Distribution	Total
Ashland College	\$1,097.82	\$692.59	\$ 1,790.41
Seminary	1,439.03	692.59	2,131.62
Benevolent Board	845.62	692.59	1,538.21
Board of Christian Ed.	252.20	692.59	944.79
Publishing Company	1,246.17	692.59	1,938.76
Missionary Board	3,234.14	692.59	3,926.73
World Relief	2,047.29	692.59	2,739.88
Total Amount Distributed			\$15,010.40

Membership Growth

Johnstown Second: 1 by baptism, 3 by transfer

Hillcrest: 1 by baptism, 1 by transfer

Fairless Hills: 1 by transfer

Burlington: 4 by baptism

Cameron: 1 by baptism

Flora: 3 by baptism

Pasadena: 11 by baptism

Monrovia: 3 by baptism

Tijuana: 3 by baptism

In Memory

Richard (Bud) Wehrley, 62, October 6. Member for 20 years of the Dayton Hillcrest Brethren Church. Services by Dennis J. Wilson, pastor.

Evelyn Constable, 73, September 25. Member for 60 years of the Johnstown Second Brethren Church. Services by Don Wagstaff, pastor, and Dr. Charles Munson.

Ethel Grace Crothers, 94, September 3. Oldest member of the North Liberty First Brethren Church. Services by Bill Brady, pastor.

Edgar L. Heist, 68, August 31. Member of the Canton Trinity Brethren Church and choir director for 35 years. Services by Kenneth Sullivan, pastor.

Evelyn Studebaker, 85, August 18. Member of the Loree First Brethren Church. Services by Claude Stogsdill, pastor, and Rev. Austin Gable.

Ida Malana Hostetler, 88, July 16. Longtime member of the North Liberty First Brethren Church. Services by Bill Brady, pastor.

Oscar Wisman, 96, July 31. Faithful attender of the Cumberland First Brethren Church. Services by Kenneth L. Yarian, pastor.

Forest L. Morris, Sr., 72, February 28. Longtime member of the Cumberland First Brethren Church. Services by Kenneth L. Yarian, pastor.

Weddings

Patricia Joann Moody to Stuart Tichenor, October 15, at the Waterloo First Brethren Church; Lynn Mercer, pastor, officiating. Bride a member of the Waterloo First Brethren Church.

Vickie Ridenour to Kevin Hollstein, October 15, at the Bryan First Brethren Church; Marlin L. McCann, pastor, officiating. Bride a member of the Bryan First Brethren Church.

Teresa Engel to Craig Wahlig, September 24, at the Loree First Brethren Church; Rev. Austin Gable of-

ficiating. Bride a member of the Loree First Brethren Church.

Peggy L. McFarland to Steven E. Buhrmeister, September 17, at the Louisville First Brethren Church; John Brownsberger, pastor, officiating. Bride a member of the Louisville First Brethren Church.

Kim Troyer to Charles Myers, August 20, at the Loree First Brethren Church; Claude Stogsdill, pastor, officiating. Bride a member of the Loree First Brethren Church.

Pamela Jeanne Duman to Dallas Royal Vessex, August 6, at the Vinco Brethren Church; William D. Walk, bride's uncle, and Carl H. Phillips, pastor, officiating. Bride a member of the Vinco Brethren Church.

Vicki Ann Cummings to Matthew R. Mackall, July 2, at the United Methodist Church, St. Michael, Pa. Groom a member of the Vinco Brethren Church.

Goldenaires

Mr. and Mrs. Edward Lippold, 59th, November 27. Members of the Loree First Brethren Church.

Elmer and Edith Hostetler, 63rd, November 6. Members of the Johnstown Second Brethren Church.

Mrs. and Mrs. Cletus Zook, 52nd, November 4. Members of the Flora First Brethren Church.

Mr. and Mrs. Richard DeVeney, 51st, October 23. Members of the Ashland Park Street Brethren Church.

Mrs. and Mrs. Frank Brower, 63rd, October 20. Members of the Flora First Brethren Church.

Merle and Myrtle Heck, 52nd, October 15. Members of the Dayton Hillcrest Brethren Church.

Mr. and Mrs. Lee Voorhees, 54th, September 15. Members of the Flora First Brethren Church.

Mr. and Mrs. Omer Lippold, 50th, September 3. Members of the Loree First Brethren Church.

Rev. and Mrs. Austin Gable, 51st, August 21. Members of the Loree First Brethren Church.

ALTERNATIVE GIFT GIVING GUIDE

A 50-page booklet describing "alternative ways" to give gifts for birthdays, weddings, Christmas, anniversaries, etc.

Names and addresses of over 50 agencies — **plus a special Brethren Supplement for "gift donations."** Includes Handcrafts and Food, Books and Book Services, Gift Donations, Magazine Subscriptions, Cassette Tapes, Retreat Centers.

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Hear again the 1956-57 Brethren Youth **AMBASSADOR QUARTET** — via a 26-minute cassette tape (recorded in 1957 by Marlin McCann, Ray Aspinall, Phil Lersch, Chuck Huff).

Twelve hymns and spirituals the Quartet sang in Brethren Churches and on their tour of hospitals, churches, and refugee camps in Europe.

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2. An increase in the number of Growth Partners	<input checked="" type="checkbox"/>	<input type="checkbox"/>
3. More new churches planted and classes formed	<input checked="" type="checkbox"/>	<input type="checkbox"/>
4. To reach the budget of \$290,000.00 (Holding The Line)	<input checked="" type="checkbox"/>	<input type="checkbox"/>
5. An increase in Revolving Loan Fund investments	<input checked="" type="checkbox"/>	<input type="checkbox"/>
6. Discouragement because it's too difficult for us	<input type="checkbox"/>	<input checked="" type="checkbox"/>

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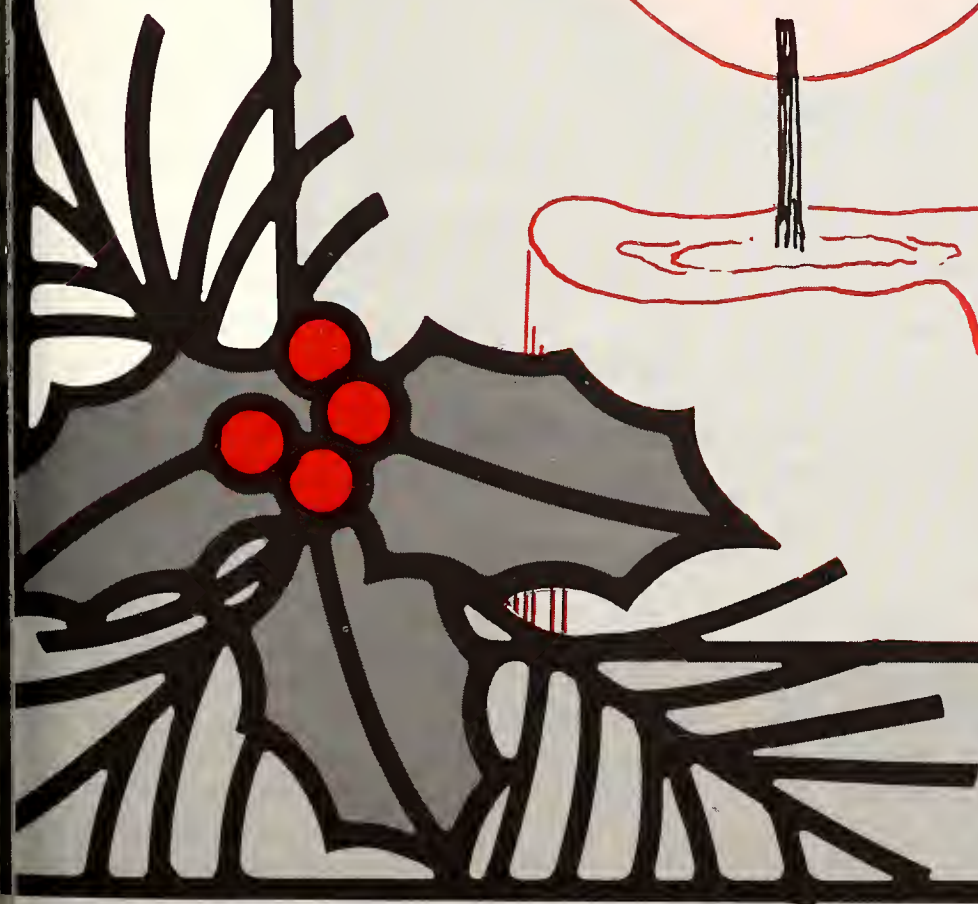
The Brethren Evangelist

December 1983

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*For
God . . .
hath shined
in our hearts,
to give the light
of the knowledge of
the glory of God
in the face of
Jesus Christ.*

II Cor. 4:6





Learning From Our Heritage

by Dale R. Stoffer

Why the Church?

WITH this article we begin a look at the Brethren concept of the church. It is in this area, and in our understanding of the doctrine of salvation, that many of our special emphases are to be found.

During college I had a friend who used to say at especially exasperating moments in his dating life: "Women! You can't live with them and you can't live without them!" (No doubt, the sentiment is entirely mutual.)

I am certain that all of us have had experiences in our churches that would cause us to make similar remarks about church members. Sometimes we wonder whether it wouldn't be easier as Christians if we lived the solitary lives of monks. What part *does* the church, the gathered body of believers, play in God's scheme of things?

In my articles on Brethren sources of authority, I made reference to a significant truth found throughout Scripture. I said that God's primary purpose in human history is to form a people for His own glory (see, for example, Ex. 6:7; Deut. 7:6; Isa. 43:7, 21; I Pet. 2:9-10; Rev. 21:3). The reason for this purpose is that sin has affected not only the relationship between God and man but also relationships among people.

The effects of sin on human relationships were immediate. Not only did Adam and Eve's sin disrupt their own relationship (see Gen. 3:16), but the very next chapter of Genesis records the first human murder by Cain (4:8), and the haughty boast of Lamech concerning his murderous activity (4:23, 24). Genesis 6 then indicates the estrangement that man's utter sinfulness created between him and God (see verses 5-7).

It is therefore God's purpose throughout the Old and New Testaments to restore the fellowship between Himself and humanity that was intended from the beginning. This purpose began to be realized through the selection of Abraham and his seed as God's chosen people. From the Jewish nation came forth the Messiah, Jesus of Nazareth, whose re-

deeming life, death, and resurrection laid the foundation for the New Testament Church.

Those who compose this church (or "called out ones") not only have been reconciled to God through Christ (II Cor. 5:17-19), but they also are united in Christ from the whole spectrum of backgrounds and nationalities (see Gal. 3:28-29). God, through the ministry of His Son and the power of the Holy Spirit, has acted to overcome the divisive effects of the Fall in order to create a people for His own possession (I Pet. 2:9).

Personal salvation in Jesus Christ is therefore not the end of the conversion or transformation process, but only the beginning. For God desires that every Christian should become a contributing part of a local body of Christians (see I Cor. 12:4-18).

Ephesians 4:11-16 gives several reasons why involvement with other Christians is essential.

First, the God-given means by which the church fulfills its ministry is through its *people* doing the work of service, not just the pastor (read v. 12 carefully).

Second, as each of us uses the gifts and abilities God has given us, the church is built up and strengthened and the body grows (vv. 12, 16).

Third, maturity as measured by unity in the faith and by knowledge concerning Christ is possible only as we work and serve together in Christ's body (v. 13).

Fourth, sharing with other Christians makes it far less possible to be deceived by worldly and pseudo-Christian influences (v. 14).

Fifth, we become more Christlike as we relate to one another in love and truth (vv. 15, 16).

God's program in the world is effective only to the extent that we make ourselves available to Him and His church. For in a very real sense, the church is a proving ground to foster and develop the fruit of the Spirit (Gal. 5:22-23) in the lives of believers.

The Brethren Evangelist

Serving The Brethren Church
throughout its one hundred years.

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4 Yes, Virginia, There Is a Baby Jesus

It's all right not to believe in Santa Claus, but by all means believe in the Baby Jesus, says Catherine Damato.

6 Keeping Santa's Claws Out of Christmas

Doris Smith brings into view another dimension of the annual Christmas drama.

7 Putting Feet To Our Prayers For Revival

Simply praying for revival is not enough, says Rev. Gerald Barr. We must also face the responsibilities our prayers place upon us.

8 This We Believe

In his final article in this series, Dr. Jerry Flora examines what Brethren believe about church ordinances and eschatology.

The Board of Christian Education

10 Focusing on the Ministry of the Board of Christian Education

An introduction to this section on the ministry of the Board of Christian Education, by Charles Beekley, Director of Christian Education.

11 Reorganization of the BCE

An explanation of the reorganization plan approved by the Board of Christian Education in its August meeting.

12 Moving Toward Ministry

Rev. Brian Moore tells how the First Brethren Church of Ardmore, Indiana, incorporated an emphasis on ministry into its church organization.

14 The Story Behind

A Teaching Resource on Brethren History

Rev. Kerry Scott traces this teaching resource from its beginning as an intern's dream to its publication this year.

Departments

2 Learning From Our Heritage

16 The Salt Shaker

17 Update

Cover

Throughout the year, and especially at Christmas, we use candles as a symbol of Jesus Christ, who said, "I am the light of the world." It is our prayer in this Christmas season that the light of the knowledge of God in the face of Jesus Christ has indeed shined in your heart.

Dick Winfield, Editor



by Catherine Damato

WORD has come to us, Virginia, that some of your little friends have been telling you of Santa Claus, the rotund, jolly old man with the sack stuffed with goodies, who supposedly comes down the chimney on Christmas Eve with presents and candy and other good things for little girls and boys. You've been wondering if it is true and if you should carefully hang your stocking near the chimney this year.

We'd rather tell you the truth, Virginia. Santa Claus is a legendary figure based on a real person. There was a benevolent gentleman at one time who delighted in going about leaving gifts for people in need. But he doesn't come around every year riding in a sleigh with eight tiny reindeer in harness, and he won't be coming down your chimney this year or any other year. Santa Claus is really your mother and father, and the gifts you receive this Christmas will depend on what they can afford to give you.

We are more concerned, Virginia, because some of your friends have been telling you that there is no Baby Jesus. Don't believe them, Virginia, not for one moment. To that we can say with certainty that there is, or there was, a Baby Jesus, and that He is alive

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Yes, Virginia

today. He is seated at the right hand of His Father in heaven and lives on earth in the hearts of His people everywhere.

You can read all about Him in the Bible. You can read the wonderful prophecies in the Old Testament that told of His

coming:
why He must
come (Gen. 3:15);
how He would come
(Isa. 9:6); and even when
He would come (Dan. 9:25).

Yes, it's also true that His mother was a virgin. Luke, the beloved physician, said so (Lk. 1:26-38), and who should know better than he? It came about just as it was prophesied many hundreds of years before His birth (Isa. 7:14 and Gen. 3:15). How did it happen? Who are we to say? Again Luke tells us, "The things which are impossible with men are possible with God" (18:27). If you can believe in an omnipotent God, you can believe in a virgin birth.

Why did He come? He came because He loved you, Virginia. Jesus knows all about you, and He loves you. Jesus knew you before the foundation of the world. Santa Claus didn't.

Not believe in the Baby Jesus? You might as well not believe in God, Virginia, for Jesus is God's beloved Son (Matt. 17:5), and it is through Jesus that we know God. More than that, Jesus was God Himself, becoming a human being for a little while.

He was born into the world to be a baby and a little child and a youth and an adult. He came for our sakes, so that He could truly say, "I have suffered as you have suffered. I have known hunger and thirst and pain. I have been tired. I have had friends who left me when I needed them most, who even betrayed me" (see Heb. 2:17; 4:15).

More than that, Virginia, because He suf-

There Is a Baby Jesus

fered and endured as a human being, He can be with you through whatever you suffer and endure. He can be with you when the neighborhood bully is after you. He can be with you when you have to go into the hospital to have your tonsils out.

He can be with that lady whose baby isn't going to live. He can be with that unemployed man down the street who is getting desperate wondering how he will provide for his family. He can be with that lonely woman in the rest home whose family seems to have forgotten her. Santa Claus can't do that, Virginia.

Did Jesus die on the cross and rise again from the dead? Certainly He did, Virginia.

And because He did, He brings more than a pack of toys and trinkets.

There is a blight upon the
earth called sin, and
none of us is free
from it, not even
you, as young
as you are.

There has
to be
a

penalty
for sin —
for disobey-
ing God — and
the penalty that
God prescribes is
death. "The soul that
sinneth, it shall die" (Ezek.
18:4). But Jesus loved you enough
to pay the penalty for you. When He
went to the cross, it was for you.
When He went to the grave, He took all your
sins with Him. When He rose from the dead,
He left all your sins there.

You'll outgrow all those toys and dolls and
goodies, but you'll never outgrow your need
for a Savior. He'll become more precious to
you as the years go by, and He'll always be
with you when you need Him.

You need a lot more than toys and good
things to eat and pretty dresses, Virginia.

There'll be problems you can't solve alone,
habits you can't break. But Jesus can light up
all the dark places in your life. And Jesus can
help you even when you want to bite your
nails, if that's your problem, Virginia. Santa
Claus can't.

We wouldn't tell you these things if we
didn't know them to be true. But we've tried
them and we've seen them work. We've seen
Jesus help the alcoholic and the drug addict.
We've seen Jesus transform the inept drifter
who couldn't hold a job into a stable, responsi-
ble citizen. We've seen Jesus give cleansing
and new dignity to the woman whose life was
in a shambles.

So this Christmas season, we want to tell
you that it's all right if you don't believe in
Santa Claus, Virginia. But we plead with you
to believe in the Baby Jesus. More than that,
receive Him into your heart. Receive Him for
what He became, what He did, and what He
is today. He's there for you. Make Him yours
this Christmas. [†]



KEEPING SANTA'S CLAWS OUT OF CHRISTMAS

by Doris Smith

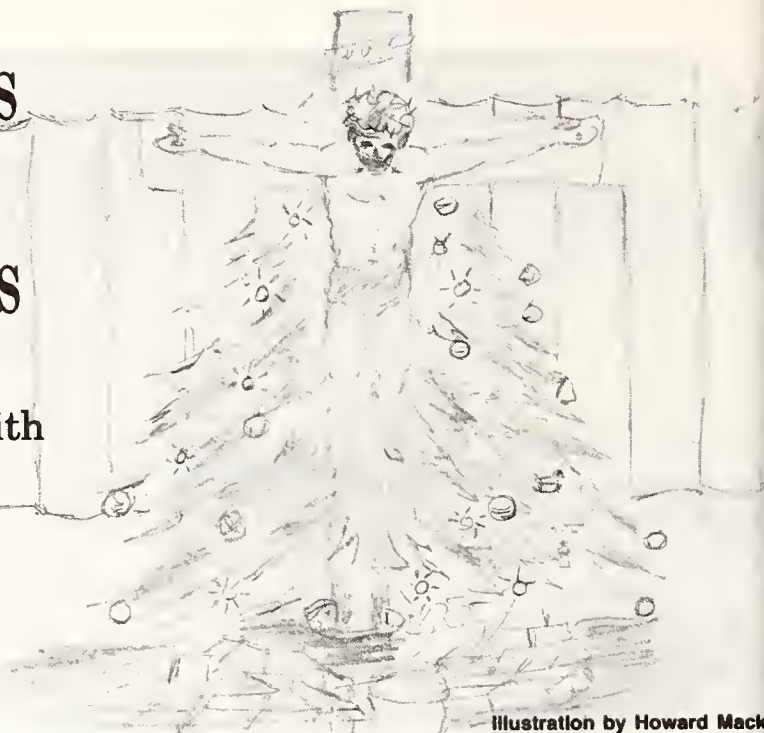


Illustration by Howard Mack

THE air is electric with excitement! The stage is set for another lavish production of "Christmas"!

Weary stage hands have labored long on tedious details of a splendid panorama at the expense of borrowed savings, broken piggy banks, and "busted budgets." They are nearly exhausted from fighting traffic, facing jostling crowds, and enduring the noise pollution of loud advertising. But despite their fatigue from wild spending and their short tempers from sleepless nights, they have finished the set. The curtain *will* open on another Christmas.

The lights are low. The auditorium is packed. The world waits for this dramatic moment. The band whines discordantly as the curtain opens to display the long-awaited scene. All eyes are focused on center stage, where stands the magnificent tree.

Ah, the tree! The tinsel! The blinking lights, the elaborately wrapped packages. Oh, but look! Among the assortment under the tree—an ornament has fallen unnoticed. An angel. How sad, the fallen angel!

Lights up! The brassy band swells with nerve-jangling, head-throbbing, chest-pulsating sound as the main character enters stage left with his bag of tricks.

The crowd (except for a few unnoticed members) gives a standing ovation as Santa opens his bag and generously offers his worldly wares to innocent children whose proud parents push them eagerly forward.

But there is something different about this performance. A few in the audience have been watching the same scene, but with 20/20

spiritual vision have seen *beyond* the glitter of the tree and the excitement of the occasion. They have been equipped with 3-D glasses. Denial of self and Dedication to the Deity of Christ have enabled them to see another dimension to this celebration.

The tree is there, but the packages under the tree are becoming transparent. They are empty! Fake! The tree is being stripped of its ornaments. It slowly fades and becomes the shape of a cross, upon which hangs the form of Christ.

Blood drips from His pierced hands onto the empty packages, and they are miraculously filled, and glow with a warm, soft light. One contains a warm blanket, hand-crocheted for old, stooped, shivering shoulders. Another contains a fresh-baked loaf of bread to be lovingly carried to an ostracized neighbor. Several are spilling over with their contents of love, caring, sharing, and time-giving. Many are labeled simply "patient listening."

Two scenes are being enacted simultaneously on the same stage. Oblivious to the raucous crowd watching the first scene, those with the 3-D glasses sit spellbound as their Christ comes slowly down from his cruel cross and moves right center. His eyes burn with compassion. Now he stoops to select gifts of love. He hands them tenderly to those who have come quietly forward, humbly to receive their gift—a gift to *give* to others.

For those who are fitted with the 3-D glasses, the performance is never over. It continues through each glorious day that God grants breath and opportunity to share Christ and His gift of *love* with others. These are they who will help keep Santa's claws out of Christmas and help put Christ back into Xmas!

[†]

Mrs. Smith is a member of the Ashland Park Street Brethren Church.



by Gerald A. Barr

THE call has gone forth to pray for revival in The Brethren Church. It is a grand and urgently needed appeal. Yet we ought to consider carefully the full extent of the call and its demands upon us, if we really intend to follow through completely.

Revival is one of those themes that anyone in the church must find difficult to ignore or reject. And yet it is a subject frequently neglected by the great mass of the church. Revival is vital to our ongoing ministry to the world. Nevertheless we ignore the need for revival, and we neglect the demands placed upon us to bring about and carry forth revival. If we are going to pray for revival, we ought also to face some of the responsibilities revival places upon the church.

The first responsibility of the call is, of course, to pray. We are assured by Scripture that prayer is the first step in bringing renewal in our midst. We must call upon the Lord, who can "rend the heavens," and ask Him to do just that for us.

But let us remember that this is not an easy task. Praying, done properly, is hard work. A few moments here and there, a sentence or two of prayer sandwiched in among our many other (selfish?) requests will not suffice to bring about the revival we are seeking. We must commit ourselves to times of extended seeking for this revival if we are to see it come about.

We must also remember, however, that the call for revival is more than *just* a call to prayer, for genuine prayer never ceases with words. The words of our prayers must be the motivation for the deeds of our lives.

We Christians all too often limit our commitment to Christ—even in the most important aspects of our service to Him—to a brief

prayer and a pious "Amen." We forget that the work of prayer seldom ends when we get up off our knees (or out of our easy chairs). It is essential that we commit ourselves not only to prayer for revival, but also to the work that must follow our "Amen," if we are to see our prayers answered.

One important requirement we so often overlook in our service to Christ is the element of personal holiness. We are content to tolerate in our lives a certain amount of sin, and we forget that God desires purity from us. Psalm 66:18 says, "If I regard wickedness in my heart, the Lord will not hear" (NASB). If we are truly going to seek revival, *all* sin must go.

If revival is to come in our church, we need not only bent knees and pure lives, but also open mouths carrying forth the message of salvation and spiritual renewal to others within our churches and to those beyond the community of faith. We must realize that many in our churches may genuinely doubt that revival is possible. They need encouragement to trust the promise of God until it truly comes to pass.

Some are very discouraged with the state of affairs and really have no hope for the future. These people must be helped to see that God is able to do all that He has promised. They must be led to believe that even the most discouraged and apparently dead congregation can be revived by the Holy Spirit, that the only truly hopeless situation is one in which no one cares and no one prays for revival.

We must also realize that in some places there are people who genuinely do not want revival. They are perfectly satisfied with things as they are and do not want the kind of changes that revival would bring. There may be many reasons for this lack of interest in a moving of the Spirit—ranging from fear of an uncertain future to a lack of genuine

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conversion. We must work hard to help these people overcome whatever obstacles exist in their hearts so that they may see that the renewal for which we seek is indeed the best thing that could happen to the church.

The prayers we offer are just the beginning of our quest for revival. As we get up off our knees, we are immediately confronted with the need to reach out to Christians around us to help them see the vision we have for the future. The amazing thing about this aspect of our work is that in helping others see what we see, we will discover that our own vision of the future will continually expand.

But our prayers for revival must also inevitably lead us beyond the immediate confines of our church to a greater involvement with the unsaved and unchurched in our communities. It is a fact of spiritual life that revival and evangelism go hand in hand. As we are renewed, our enthusiasm for the Lord and our concern for those who do not know Him compel us to share the good news of our spiritual renewal with others who need to know about the new birth. This means that along with the renewal among our present members will come an influx of "strangers" who have been affected by our renewed lives and who have come to discover what real Christianity is all about. So revival is going to mean growth in our churches and the changes that growth always brings—more people, better singing, greater enthusiasm, larger offerings, new ministries, new buildings, etc.

We see, then, that the true prayer for revival is going to lead us into a great deal of work as we minister to those of our own church with limited vision; as we reach out to the unsaved; and as we adjust our current church programs and add new ones to meet the demands that true revival places upon us.

When we look at it this way, revival may begin to seem a bit awesome. Indeed, the prayer for revival is a tremendously demanding prayer, for it cannot ever stop with praying. Brethren, let us resolve not just to pray, but to commit ourselves to working for revival, beginning with prayer and continuing on to the ministry of encouragement and support for our fellow believers and to the ministry of evangelism and discipleship in the community around us.

When "showers of blessing" fall, things begin to grow. And growing things produce wonderful (if sometimes unexpected) fruit. So it will be as we truly pray *and* work for the revival we seek. "O that thou wouldst rend the heavens and come down" [†]

If you have thoughts on the subject of revival in The Brethren Church that you would like to share, please send them to the editor of the EVANGELIST.

A Centennial Heritage Article

THIS

WE are proposing in these articles that the heart of Brethren doctrine is discipleship, a way of life that learns from and follows Jesus Christ as the living Word of God. In this final installment we examine some special rites He gave us and also the responsibility that follows from our hope.

Pledges of Allegiance

Brethren prefer to call the Christian sacraments "church ordinances, symbolic rites established by the command and example of our Lord Jesus Christ and His apostles. They are pledges of our faithfulness to Him, visible declarations of the gospel, and necessary expressions of an obedient faith. The ordinances include baptism by trine immersion; confirmation by the laying on of hands; the threefold communion service . . . ; and the anointing of the sick with oil. The ordinances uniformly testify to the gracious work of the triune God for His people in the past, in the present, and in the future" ("A Centennial Statement," 1983).

The ordinances are pledges of our faithfulness to Christ, visible declarations of the gospel, and necessary expressions of an obedient faith.

Baptism portrays death, burial, and resurrection—the heart of the gospel and the beginning of our life in Christ (Lk. 12:50; Rom. 6:3-4; 1 Cor. 15:3-4; Col. 2:12). Brethren administer baptism by trine immersion, signifying the roles of Father, Son, and Holy Spirit in the divine rescue and the believer's relationship to each (Matt. 3:16-17; 28:18-20). Congregations may receive into membership persons who were immersed previously in a baptism other than trine immersion, but all baptisms in The Brethren Church are performed in this manner. (For a detailed exposition of baptism and the other ordinances, see Charles F. Yoder, *God's Means of Grace* 1908; reprinted, 1979).

The communion service, like baptism, is

WE BELIEVE

Part Three

by Jerry R. Flora

a threefold rite. It portrays the continuation of our life in Christ and includes (1) an act of cleansing and service (the washing of feet, Jn. 13:1-17); (2) an act of fellowship (the Lord's Supper or Love Feast, 1 Cor. 11:20-22, 33-34; Jude 12); and (3) an act of thanksgiving (the Eucharist or bread and cup, Matt. 26:26-28; 1 Cor. 10:16-17; 11:23-26). Communion normally is held in the evening, the covered supper being on the table at the beginning of the service. The washing of feet proceeds separately among men and women according to the single mode (washing and drying by the same person), followed at once by the kiss of peace or holy kiss (Rom. 16:16; 1 Pet. 5:14).

The menu of the Love Feast varies from congregation to congregation, but the Eucharist usually employs unleavened bread and unfermented grape juice. (For a theological discussion of threefold communion, see Joseph R. Shultz, *The Soul of the Symbols*, 1966).

Brethren follow the apostolic precedent of prayer with the laying on of hands at three occasions in the life of the church: (1) at confirmation following baptism (Acts 8:14-17)—this may be while the person baptized is still in the water, or immediately following reclothing, or at a designated later service; (2) in the anointing with oil for the healing of the sick (Mk. 6:13; Jas. 5:14-16); and (3) at the ordination of elders or deacons (Acts 13:1-3).

Baptism and confirmation at the beginning, communion and anointing for the continuation—these both pledge our allegiance to Christ and portray God's provision for our life in Christ. As often as the church observes these ordinances, we proclaim our Lord's activity for us until He comes again.

At the End, God

Brethren believe that the dead in Christ are now at rest in the Lord and that they will return with Him at the close of this age. This is eschatology, the doctrine of final things.

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The purpose of **Christ's return** will be to claim His bride, the church; to render judgment upon the world and all its inhabitants (believers and unbelievers); and to defeat the powers of evil finally and forever. We generally accept a premillennial interpretation of the end. That is, Christ will return to earth in order to establish perfect justice in a perfect physical environment (Matt. 19:28; Rev. 20:4-6). Thus the world will experience for once in its history what the divine purpose intended for this planet from the beginning.

The promise and hope of Christ's return do not call for speculation, but for obedience in the forms of faithful service and holy living.

Brethren believe that **heaven and hell** will be everlasting. We reject the doctrines of universalism, restorationism, and annihilation as well as belief in either conditional or temporary final states. The Bible emphasizes "the personal and visible return of our Lord Jesus Christ from heaven as King of kings and Lord of lords, the glorious goal for which we are taught to watch, wait, and pray" ("The Message of the Brethren Ministry," 1921).

Such an understanding does not lead to quietism or passivity, for Scripture is clear that **eschatology leads to ethics**. That is, "The Bible does not focus on the details and order of final events but on how believers are to live in light of these things" ("A Centennial Statement," 1983). Therefore, the promise and hope of Christ's second coming do not call for speculation, but for obedience in the forms of faithful service (1 Cor. 15:50-58) and holy living (2 Pet. 3:10-11; 1 Jn. 3:2-3).

That brings us back to where we began: The heart of Brethren doctrine is discipleship, a following of Jesus Christ as the living Word of God. Brethren view Christianity as a way of life derived from and dependent upon Him as God's Son and Servant, our Savior and Lord—all on the basis of inspired Scripture. This we believe, and thus we obey. [†]

Focusing on the Ministry of the Board of Christian Education

by Charles Beekley

DECEMBER is the month in which we as Brethren focus on our ministry in the area of Christian Education. Second Timothy 2:15 comes to mind as a guide for us: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Study and training in the message of the Bible are never-ending tasks for the believer. His watchful eye is upon us . . . as we seek His face.

The General Conference has charged the Board of Christian Education (BCE) with the responsibility of overseeing the denominational-level program of Christian Education. Presently, a large part of the time of the BCE is taken up with the concerns of ministry to and by our young people. However, some other important areas of ministry are of concern:

The Sunday School Task Force is a newly created group within the Board, chaired by Miss Bonnie Munson. This group has dedicated itself to an analysis of the Brethren Sunday school effort, leading toward recommendations for the local church.

The Teacher Certification Task

Mr. Beekley is Director of Christian Education for The Brethren Church.

Force, chaired by Rev. Larry Baker, is developing a plan of recognition for those Christian educators who avail themselves of training and personal development efforts.

The BYC Development and Discipleship Task Forces continues its work in areas of concern to all of us.

At its last meeting, the Board of Christian Education made a significant change in its own structure:

REORGANIZATION

This development is explained in the article on the opposite page.

Other concerns which are addressed in the pages that follow are:

A model for implementation of the ministries concept in the local church, developed by Rev. Brian Moore from his experience as Pastor of the Ardmore, Indiana, First Brethren Church.

A review of the development of an important new teaching tool . . . by one of its authors, Rev. Kerry Scott.

Of course, during December you're urged to support the ministry of the Board of Christian Education. Do that! With prayers, most importantly, but with your dollars as well. [†]

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AT the General Conference meeting of the Board of Christian Education, a proposal was accepted to reorganize the Board. Over a period of five years the size of the Board will be reduced by half, and new responsibilities have been given to the Board's Executive Committee.

The Board had been comprised of 26 members: 25 elected by the General Conference, with the national BYC moderator serving as a member *ex officio* with vote.

The move toward reorganization grew out of two considerations:

1. The significant cost involved in bringing twenty-six people together for meetings.
2. A need for the greater accountability afforded by a smaller group.

Prior to the adoption of the reorganization proposal, the Board consisted of five groups of five members, each elected to five-year terms. Under the reorganization, four groups of three members will be elected to four-year terms. The national BYC moderator will continue to serve as an *ex officio* member.

The reduction in the size of the Board will be accomplished over a period of four years. During the 1983 Conference, for example, five members of the Board concluded their terms of service, and three members were elected. This pattern will be repeated at the 1984, 1985, and 1986 Conferences. During the 1987 Conference the last group of five members from the former organization and the first group of three members from the reorganization will reach the end of their terms, resulting in the final reduction to thirteen members.

At the same time that the reduction in the size of the Board was approved, a "revitaliza-



Reorganization of the B C E

tion" of the Executive Committee of the Board was undertaken. The committee is now composed of:

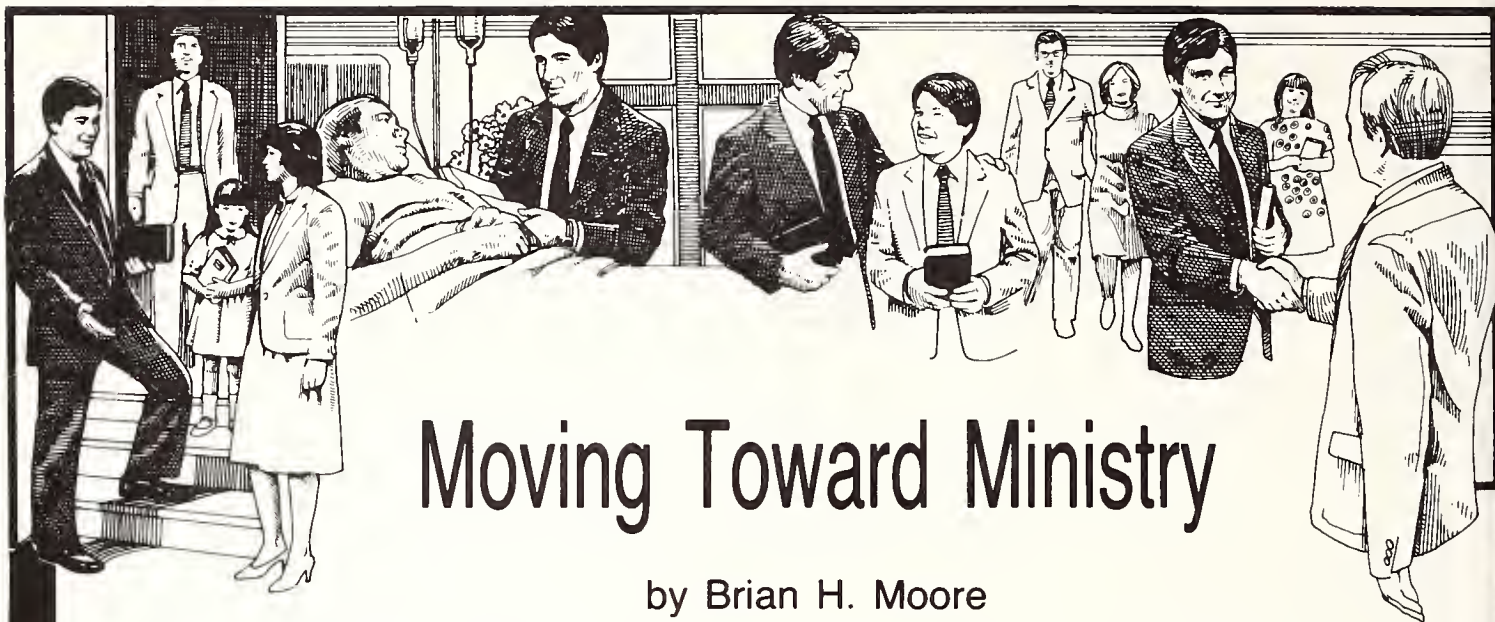
President — Rev. Kenneth Sullivan
Vice-President — Rev. Michael Gleason
Treasurer — Mrs. Pat Dovey
Secretary — Mrs. Roberta Gilmer

The positions of assistant treasurer and assistant secretary were eliminated in an effort to make meetings of the Executive Committee affordable.

The Executive Committee will meet quarterly to act on the business of the Board between meetings. Major decisions will await action of the full Board, based on recommendations from the Executive Committee. Position papers and committee recommendations will be distributed to Board members immediately following Executive Committee meetings, allowing members of the full Board an opportunity to preview significant business items prior to the Board meeting. This has not always been the case in the past. [†]

Board of Christian Education

building caring equipping



Moving Toward Ministry

by Brian H. Moore

CHRISTIANS have been teaching one another, especially in the last few years, that a vast potential for Christian service lies embodied in the members of the church. Books, sermons, seminars, "how-to" articles have dealt with the issue of spiritual gifts and how to release them in the Body of Christ.

Along with this emphasis has come an emphasis on the role of the pastor as equipper and enabler. That is, the pastor is seen as one who helps others discover their spiritual gifts and find ways to put them to practical use in the service of the church. Rather than the pastor being *the one* who embodies the gifts and exercises these gifts in behalf of the other members, the pastor is the leader who orchestrates the exercise of gifts in the overall ministry of the church. The pastor, then, is the pastor—not *the* minister. Ministry is not what the ordained clergy do, but what the Body of Christ does when each member fulfills his or her unique responsibility in that Body.

These concepts and the practical theories derived from them have been popularized for some time. But the actual practice of them has been rather limited, at least in proportion to their popularity as ideas for discussion. This has been a concern of mine for a long time: how can the traditional church organization and mode of operation be changed to conform more closely to the biblical concept of the

church as many members functioning together for ministry? How can members of the Body of Christ come to see their responsibility to minister rather than to be ministered to?

I can't say that I have found the solution to these problems, but I can report to you of one experience I had in trying to bring this transition to pass. Like most ideas in church life, how this came to pass and how it was pursued are unique to the particular situation. If you were to try to repeat this experience step for step, you would probably encounter problems and discouragement. But if you can see the principles, perhaps you will have a desire to attempt to incorporate them into your unique situation.

First of all, specific action in moving toward ministry did not take place until the tenth year of my pastoral service in the congregation. In my second year at that church, I tried to diagram what I thought would be an effective church organization. I showed that diagram to a few people who made up an *ad hoc* "church growth task force." They didn't reject the idea, nor did they receive it with a great deal of excitement. Perhaps they felt that we just couldn't introduce such a radical idea to the congregation at that time.

For whatever reason, the diagram and ideas were filed away. We continued to function status quo, with an official board,

Rev. Moore is currently pastor of the St. James, Md., Brethren Church. He is a member and past president of the Board of Christian Education.

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about 47 places to fill on the annual ballot, and those other things familiar to the traditional church organization. There were about 28 members on the official board, assuming that no one wore "two hats"! The official board meeting was almost like a congregational business meeting—and we had one every month! It was unwieldy. But worse, the members of the congregation felt that they were being deprived of access to the functioning of the church.

"Ministry is . . . what the Body of Christ does when each member fulfills his or her unique responsibility in that body."

After my ninth year at the church, some members of the congregation assembled at General Conference in Ashland, Ohio, to discuss what they would do about the life and growth of the church when they returned home. "The Sixth Floor Amstutz" meeting was attended by about thirty members of the congregation. Complaints were aired. Suggestions were offered. Questions were asked. They asked me as their pastor if I had any ideas! The time had come! I felt that I had laid the conceptual foundation in my years of teaching and preaching there, so we were not really beginning at square one.

To abbreviate the story, the official board established a committee to study "the ministries concept" and to begin making suggestions and recommendations. The committee met many hours, made trips to other churches which had implemented the ministry approach to church life, and worked carefully and painstakingly toward the goal of presenting the congregation with a viable plan of reorganization. This went on for over a year! Every facet of the program change was introduced to the congregation in specially-called meetings and in regular meetings. Since the effectiveness of this concept depended entirely on the response of the people, it only made good sense to bring them along each step of the way.

The first product of all the committee meetings was the development of a "handbook for ministries," which described in detail the specific responsibilities of each of the seven ministries (Worship, Stewardship, Deacons, Property, Fellowship, Discipleship, and Out-

reach) as well as the general responsibilities of all the ministries. The second product of the committee meetings was a rewritten bylaws, which codified the new organization and described how the various parts fit together. These bylaws were also introduced to the congregation in small segments, giving the members opportunity to ask questions and to give feedback. After every segment had been considered, the final revised bylaws were adopted by the congregation for implementation.

We now had a Leadership Board composed of eleven people: the moderator, vice-moderator, treasurer, secretary, and the chairmen of the seven ministries. The pastor, of course, was a member, making the total twelve. The new ballots would contain only eleven places instead of forty-seven! Everything the church did was covered by one ministry or another, with the exception of the Woman's Missionary Society and the Men's Fellowship.

Then the test came: would the people respond? Members could choose their area of service according to their interest and expertise. Would they volunteer? Ministry enlistment cards were distributed during the month of November and an appeal went out. The cards began coming in! At last count some 70 people in a congregation of about 110 adults and youth had enlisted for ministry! Not bad for the first round, we thought!

"People were discovering that they had a place in the Body of Christ in ministry, not just a place in a pew!"

To make it easier for all to participate, the congregation established the second Sunday night of each month as "ministry night," with all ministries meeting simultaneously. The following Tuesday of each month was set as the time for the Leadership Board meetings. At these meetings, the board acts on recommendations coming from the ministries, coordinates the activities of ministries, and plans for the overall progress of the church.

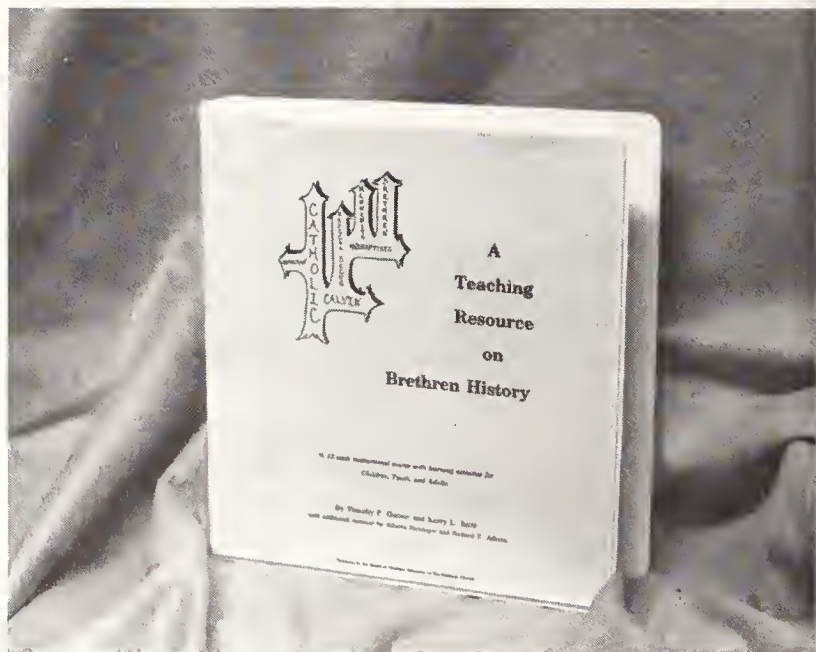
The response from the people has been tremendous! So much activity has been going on, so many things have been getting done, and so much excitement has been generated that even the pastor could not keep track of it all!

(continued on page 15)

Board of Christian Education

building caring equipping

The Story Behind



A Teaching Resource on Brethren History

by Kerry L. Scott

A VAILABLE now through the Board of Christian Education, *A Teaching Resource on Brethren History* is the result of a cooperative effort by a number of individuals. It is designed to give adequate historical background and to provide current teaching resources on Brethren history.

The idea for this newly developed teaching resource came to me as an intern at the Jefferson Brethren Church. I've always had an interest in history, particularly Brethren history. During my internship at Jefferson, I became convinced of the need for an adequate teaching resource on Brethren history with *current teaching methods* for use in the local church.

Such a resource could help pastors educate newly baptized members in the distinctives of the Brethren faith and lifestyle. It could also serve as an educational tool for the newly established church, or help reorient the established church that has lost sight of its Brethren heritage and faith.

Thus the dream for such a project started that summer. I spent the remain-

der of the summer of 1980 accumulating various Brethren writings and publications and, in general, studying and evaluating the idea.

That fall, while back in classes at Ashland Theological Seminary, I became aware that a classmate, Tim Garner, had a similar desire to create an educational resource on Brethren history. In addition to the teaching resource itself, Tim recognized the need to develop something that responded more to the needs of youth and children. With the approval of our advisor, Dr. Richard Allison, Professor of Christian Education at the seminary and the approval of the seminary itself



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we began to develop this resource as our final project for graduation.

The project began to take form rather quickly. We divided the history of The Brethren Church into four major areas (or four major eras): Brethren Beginnings (1500–1719); The Brethren In Colonial America (1719–1776); Expansion and Growing Pains (1776–1880); The Progressive Era (1880–1982). We then equally divided responsibility for the historical sections between ourselves. From that point on, we began to study and read past and present publications on Brethren history. We also made an appeal at the National Ministerial Association meeting during the 1981 General Conference for pastors' ideas on what such a teaching resource should contain. From this appeal we gained a significant range of responses.

"A Teaching Resource on Brethren History" is designed for all ages and is full of creative and alternative ways of teaching our history as a people of God, with emphasis on our theological and practical distinctives, past and present.

As each historical section began to develop, we constantly read and re-read each other's material, looking for obvious grammatical errors and evaluating the purpose and content of each historical section.

The resource, by our original intent, was designed to fit into a thirteen-week quarter. Each of the four historical sections was subdivided into a historical survey, a class activity, and a Bible study, giving the potential for three weeks of resources per historical section. This made a total of twelve weeks of material. The final or thirteenth week was reserved for evaluation and activities not adequately covered in previous weeks.

The original project was completed for our seminary graduation in 1982. Soon afterwards, on the recommendation of Richard Allison, the Board of Christian Education of The Brethren Church began exploring the idea of publishing the teaching resource for use in the denomination. The Centennial Celebration in 1983 made the prospects of such a publication even more attractive. Suddenly, Tim and I found ourselves anticipating

another year's worth of developing and evaluating the project—making the teaching resource in reality a three-year task!

At this point, Dr. Allison and Alberta Holsinger, an Ashland elementary education teacher working on her master's degree at ATS, were included in the project. Their tasks were to provide additional teaching resources to meet adult and children's educational needs. The original project was primarily geared for senior and junior high youth. Dr. Allison's expertise in adult education and Mrs. Holsinger's knowledge of the needs and personality development of children made their contributions to the project that much more appealing. It also made the entire project a well-balanced attempt at creating a teaching resource on Brethren history that had application to all ages. Tim and I appreciated their contributions greatly. In addition, Tim and I added weekly teacher lesson plans to the youth section to aid teachers in lesson preparation and application.

So now you have it. Or perhaps I should say, it is available to you: *A Teaching Resource on Brethren History*, designed for all ages, full of creative and alternative ways of teaching our history as a people of God, with emphasis on our theological and practical distinctives, past and present. And to think it all began as an intern's dream, almost four years ago! [†]

Moving Toward Ministry

(continued from page 13)

People were discovering that they had a place in the Body of Christ in ministry, not just a place in a pew! They could serve; they could contribute; they could make a difference! And they have!

I am no longer serving that congregation—the First Brethren Church of Ardmere. But I have great satisfaction in seeing the response of the people to their own ideas in moving toward a more meaningful ministry. I have great confidence that the people will continue their ministry under their new pastoral leadership. More than ever, I have great confidence in the concepts of Scripture: that Jesus Christ is Head of the Church, that He has given gifts to the members of His Body, and that "when each separate part works as it should, the whole body grows and builds itself up through love" (Eph. 4:16b, TEV). [†]

Board of Christian Education

building caring equipping



the salt shaker

by Alvin Shifflett

God's "Big Bang" of Love

AT a certain appropriate time in history, there was a "big bang." A bang that was heard around the world and still reverberates today. This big bang was a cosmic happening—a supra-intervention in humanity. It was a seismic event of tremendous spiritual proportion.

It was the birth of a baby—the first Christmas. Jesus was born. Nothing like this had ever happened before. It wasn't that God had been quiet over the centuries. On the contrary, He'd been quite active. He had intervened in history at various times with direct activity from above, such as the ten plagues upon Egypt; the Red Sea crossing; the walls of Jericho tumbling down; the giant being slain with a tiny stone from a shepherd lad's slingshot; the fire falling from heaven on a ragged prophet's offering; etc.

But this miracle was different. The Incarnation was God's ace, the launching of His ultimate plan. God astounded human imagination, so much so that we still ponder the depths of it today. It's like research on the brain. We haven't yet scratched the surface of what it means or all that it implies.

"Our concern over daily survival causes us to forget the immense love that came down that first Christmas."

It's God's gift to mankind . . . the gift of His "only begotten Son." He promised this would happen (via the prophets), but nobody believed Him. Well, they did but they didn't. You see, they were no different from us today. We have the same problem when we speak about His second coming. We know He's coming—at least we acknowledge it. But we don't truly think it's today, or tomorrow, or even next week. I doubt if we really believe it's next year. It's our nature.

Evidently the ancient prophets had the

same problem conveying the urgency of His first coming. Every good Israelite knew that Messiah was coming, but survival took priority. That's why God wanted them (the Israelites) to practice a sabbatical every seventh year. To do so would have thrown them into the arms of God . . . made them a faith people.

Every sixth year they would have ceased sowing. The land would have been at rest on the seventh. And they would have had to depend on God until they harvested on the eighth. So they would have had three years of dependency. Following that practice would quickly instill faith into a people. Ignoring the practice (as they did, and as we continue doing on our "sabbath" rest) soon produces self-dependency. God isn't taken seriously anymore.

Every Christian knows Messiah is coming again—the second time around. But the clutter of daily events and special events — even Christmas—crowds out the thought. Our concern over daily survival causes us to forget the immense love that came down that first Christmas. But fortunately for us, His love didn't cease with one big bang. His love (shall I call it by its true name—grace?) splashed down in a manger millenniums ago and we're still getting wet from it today!

Can anyone beat a gift like that? Christ laid aside princely garments and left a city paved with gold for a stable of dung and straw. How's that for a change? How would you like to give up your comfortable house with central heating and air, for the barn? Would you exchange your waterbed for a feather tick? Jesus did—for you and me.

That's why this was the world's greatest cosmic happening. An earthshaking event. A big bang. And if you listen closely during this festival season, you'll still hear it. It echoes down through the centuries—and cannot be duplicated or silenced. [1]

New Lebanon Church celebrates seventy-fifth anniversary

New Lebanon, Ohio — This has been a great year of celebration for the Brethren in New Lebanon, as they have commemorated 75 years as a Brethren church. The New Lebanon congregation was formally organized under the leadership of Dr. Martin L. Shively on April 23, 1908.

The celebration of this event began with an Old Fashioned Sunday on April 24. Elder Henry R. Holsinger was present for this occasion, as portrayed by Dr. Charles Munson. The Old Fashioned service also included music by the choir, which sang a cappella some of the old Brethren tunes from the Ephrata Cloisters in Pennsylvania. During the service, all those who had been members of the New Lebanon congregation for 50 years or more were honored with a yellow silk rosebud.

Another special time of celebration was an Old Fashioned Picnic at the city park, with the worship service outside. Later in the summer an ice cream social was held for the whole community, with special music provided by One Accord, the Summer Crusader Musical Team.

One of the highlights of the year of celebration was the Anniversary Homecoming, held October 16. All living former (senior) pastors were



Pictured left to right are G. Emery Hurd (present assistant pastor), Rev. Percy C. Miller (interim pastor 1964), Rev. W. Clayton Berkshire (pastor 1941-51), Rev. L.V. King (pastor 1925-33), Rev. Donald E. Rowser (pastor 1965 to the present), Rev. John T. Byler (pastor 1952-60), Charles A. Wiltrout (assistant pastor 1975-79 and current moderator).

photo by Don Fusk

present for this occasion, including Rev. John T. Byler, who presented the morning message, and Rev. L.V. King and Rev. W. Clayton Berkshire, who brought greetings and reminiscences during the afternoon program, which followed a carry-in dinner.

For this special day a memorial booklet had been printed containing the program for the worship service, a historical sketch of the congregation, and information about former pastors and those from the congregation who have

gone into special service for the Lord. Two other special projects of the year were 75th anniversary plates, with a picture of the church on the front, and a new pictorial church directory in color.

The year of celebration will end with the Cherub and Carol Choirs and the children of the Sunday school presenting "Psalty's Christmas Calamity" on December 18, and the adult choir presenting "Home for Christmas" on Christmas Day.

"It has been a great year of celebration in New Lebanon," said Rev. Donald Rowser, pastor of the congregation. "Several years ago one of our great workers and servants of the Lord, Norma Dafler (who has since gone to be with the Lord), reminded us that our 75th year would be coming up in 1983. We were grateful for her reminder and pray that our celebration year may have been to the praise and the glory of our Lord Jesus Christ, whom we love and serve."

Mitch Funkhouser named Morning Star editor

Ashland, Ohio — Mitchell Funkhouser has been named the new editor of *Morning Star*, the National Brethren Youth Crusaders (BYC) magazine, beginning with the January/February issue. He replaces John Gilmer, who served as editor for 1½ years.

Mitch is a second-year student

at Ashland Theological Seminary. He is a member of the Sarasota, Fla., First Brethren Church, and a 1982 graduate of Oral Roberts University, where he majored in theology.

Following his college graduation, he served one summer as a pastoral intern in the BCE-sponsored Summer Crusader program. He was also the 1982-83 vice moderator of National BYC.

"Revival . . . in Century II" gatherings held in five of nine districts

Ashland, Ohio — Five of the nine district "Revival . . . in Century II" gatherings have been completed as of this writing (November 18). These meetings are an outgrowth of the call to seek revival that was issued at General Conference in August. They are planned as a time for Brethren to pray for an outpouring of God's Spirit as they open their lives to a visitation from the Lord.

The first of these gatherings was held in the Midwest District on October 7 in conjunction with the Midwest District Conference at the Derby, Kansas, Brethren Church. Rev. James R. Black, Director of Home Missions and Evangelism for The Brethren Church, was the speaker. Approximately 50 people attended.

The gathering in the Southwest District was held in the Tucson, Ariz., First Brethren Church on October 15. Rev. M. Virgil Ingraham, Executive Director of the Missionary Board of the Brethren Church, was the speaker. Attendance was also approximately 50.

Following are reports of the Century II gatherings of the Indiana, Ohio, and Southeastern Districts. Reports of the remaining four gatherings will appear in later issues of the EVANGELIST.

N. Manchester, Ind. — The Indiana District held its "Revival . . . in Century II" meeting Saturday, October 29, at Cordier Auditorium on the Manchester College campus. Attendance totaled 707.

Rev. W. St. Clair and Pauline Benshoff provided an uplifting selection of numbers on the organ and piano for the prelude. Pastor Marlin McCann of the Bryan First Brethren Church led the congregation in singing several traditional and contemporary hymns.

Special music was provided by host pastor Archie Nevins and by a district choir directed by Mrs. Don Schultz. Pastor Alvin Shifflett of the Nappanee First Breth-

ren Church read Scripture and offered prayer.

Dr. Charles Munson, Dean of Ashland Theological Seminary, presented a challenging message, calling for the preparation of God's people for a visitation from the Lord. He concluded his address with a time of prayer, with those who were able kneeling before the Lord at their seats.

The service concluded with a service of reconsecration of Brethren elders, their wives, and deacons and deaconesses. Several individuals also came forward to indicate publicly decisions they had made.

The offering, to cover expenses of the Century II meetings and to support the new General Conference Evangelism Committee, totaled \$963.48.

—Ronald W. Waters

Delaware, Ohio — On Saturday evening, November 5, 410 Brethren from Ohio Brethren churches traveled to Delaware, Ohio, for the "Revival . . . in Century II" gathering of the Ohio District. They met in Gray Auditorium on the campus of Ohio Wesleyan University.

Pastor Donald Rowser of the New Lebanon Brethren Church led the service of worship. Pastor Rodney Thomas of the Gretna Brethren Church directed the congregational singing, which was accompanied on the organ by Joan Ronk and on the piano by Debra Michael. Rev. Thomas and his wife Barb also sang a duet.

Dr. Jerry Flora, Associate Professor of New Testament and Theology at Ashland Theological Seminary, presented the evening message. He used as his text II Corinthians 5:14-15, where the Apostle Paul wrote, "For the love of Christ constraineth us . . ." Dr. Flora noted the dual movement of grace and gratitude in these verses, calling this movement "the heartbeat of the universe." Grace in that while we were yet sinners

—"failures"—Christ died for us. Gratitude in that we should no longer live for self, but for Him who died for us. This is the love of God that "crowds us on," he said.

He stated that the greatest temptation of Christians is to think too small of themselves. He challenged his listeners to believe the incredible, attempt the impossible, and leave the results to God.

At the conclusion of Dr. Flora's message, Linda Ebert of the Park Street Church sang the scriptural promise, "We Shall Behold Him."

The service concluded with a reconsecration of elders, their wives, deacons, and deaconesses, and prayer for others who came forward for recommitment.

—Dick Winfield

Winchester, Va. — The "Revival . . . in Century II" gathering of the Southeastern District was held Friday evening, November 11, in the Conservatory of the Shenandoah College of Music in Winchester. Approximately 200 Brethren attended, including a bus and van load from the St. James, Md., Brethren Church.

Pastor Pat Velanzon of the Bethlehem Brethren Church had the opening prayer. Donna Bennett led the congregational singing, with Dean Minnick playing the piano. Rev. Robert Keplinger presented a vocal solo.

Dr. Richard Allison, Director of Doctoral Studies and Professor of Christian Education at Ashland Theological Seminary, presented the evening message. Using Ephesians 4:1-16 as his text, he outlined "A Program of Discipleship for Century II." Drawing directly from his text, he stated that such a program must include charity (love), unity, diversity (in the use of gifts), and maturity.

Several people who were to take part in the service were unable to attend because of sickness or bad weather.

—Dick Winfield

Sanctity of Human Life Sunday planned for anniversary of Roe v. Wade decision

Washington, D.C. — On January 22, 1973, the Supreme Court made its historic *Roe v. Wade* decision, which gave the United States the most permissive abortion laws in the Western world. Since that date, more than 13 million abortions have been performed in the U.S. One-and-one-half million abortions take place each year.

On Sunday, January 22, 1984, exactly eleven years after the *Roe v. Wade* decision, thousands of churches across the United States will uphold the sanctity and dignity of human life and protest the widespread practice of abortion by observing **Sanctity of Human Life Sunday**.

"Christians historically have held a high view of human life and have vigorously opposed abortion. Sanctity of Human Life Sunday is a formal declaration of churches across the country that we reclaim and affirm that heritage," said Norman B. Bendroth, Director of Communications for the Christian Action Council, which is sponsoring the observance. "One-and-one-half million abortions per year is a clarion call to Christians to seek justice for unborn children and compassion for women with unwanted pregnancies."

Bendroth projects that the involvement of thousands of churchgoers will spur a new wave of pro-

test against the practice of abortion and infanticide. "There is a better way, a way that respects human life at all of its stages," Bendroth asserts. "The Christian solution to human problems has never been to eliminate persons, but rather to reach out to them with acts of love and mercy."

To help churches participate in Sanctity of Human Life Sunday, the Christian Action Council has prepared a variety of materials, including posters, bulletin inserts, a media kit, public service announcements, and a worship manual containing sample worship services, sermon outlines and resources, biblical/theological outlines, and other helpful information (manual price is \$2.50). For more information, write the Christian Action Council, 422 C Street, NE, Washington, DC 20002.

The Christian Action Council is the U.S.'s largest Protestant prolife organization, with 130 chapters and 45 Crisis Pregnancy Centers.

Tiosa Brethren Church celebrates one-hundredth anniversary

Rochester, Ind. — The Tiosa Brethren Church celebrated its 100th anniversary on November 13. Dr. Charles Munson, Dean of Ashland Theological Seminary, was present for the centennial celebration as Henry R. Holsinger, central figure in the founding of The Brethren Church. Elder Holsinger was pastor at Tiosa during the early years of the congregation.

The centennial service also included a review of the history of the church, several special numbers from local people, and a time of reminiscing. A dinner followed the service. Then during the afternoon the Burroughs trio from Argos, Indiana, presented a program of music.

Throughout the day a quilt was on display that was made by the women of the church in 1900. Names of people who were members at that time were embroidered on the blocks.

The Tiosa congregation was organized on December 26, 1883. A 36- by 54-foot building was erected in 1884, and is still in use today as the sanctuary. A 28- by 36-foot ad-

dition was completed in 1980. Rev. Don Snell is the current pastor of the Tiosa congregation.

—reported by Mrs. Robert E. Lewis

Brethren House Ministries team completes ten week, 7,000-mile workshop tour

St. Petersburg, Fla. — Brethren House Ministries completed a 10-week workshop tour in mid-November. This 7,000-mile trip took three team members to Alabama, Virginia, Michigan, Indiana, Ohio, Pennsylvania, New York, Long Island, New Jersey, Maine, Connecticut, Washington, D.C., and Florida for 23 **Learning Fairs** (workshops). This outreach extended into the teaching ministries of about 2,000 teachers in 11 denominations (Presbyterian, American Baptist, Disciples of Christ, Church of the Brethren, Brethren, United Methodist, United Church of Christ, Congregational, Lutheran, Catholic, Episcopal) and several inter-denominational groups.

While Bonnie Munson and Jean

and Phil Lersch were traveling, Erica and Jeff Weidenhamer (plus volunteer helpers) continued the neighborhood ministry of Brethren House in St. Petersburg on Sunday morning, as well as with some special weeknight activities. Emily Mumma, Administrative Assistant, capably served the ministry by caring for all the mail orders and many other office details.

Brethren House also published three new books this past summer, written to equip teachers in Bible-teaching ministries. These were made available this fall via mail orders and the workshops. This brings Brethren House's total number of Christian education resources to 30 (17 books and 13 other teaching aids, including a video-tape teacher training series).

Moderator's Journal

by Eugene Beekley

Wednesday, October 19, 1983, Peggy and I departed Sarasota on church-related business. After a stop in Crystal River, Fla., and Charleston, S.C., we arrived in Washington, D.C.

My first meetings were with the National Association of Evangelicals Chaplain Commission in Alexandria, Va., on Monday and Tuesday. While I attended Chaplains' meetings, Peggy visited some of the historic sights and homes in the area.

On Wednesday and Thursday I attended the National Council for Ministry to the Armed Forces (NCMAF). Both of these meetings dealt with methods and procedures

for an effective chaplain ministry in today's world of changing values and moral concepts, world events, and communication skills. We dealt with specific and general chaplain uniqueness, problems, and opportunities. Peggy and I also took a few hours to visit with friends and to meet our senator from Florida, Paul Hawkins. And we visited a few other historical sights in the D.C. area.

Our trip was planned so that we could worship Sunday morning, October 23, with the congregation at Maurertown, Va., where Rev. Richard and Maxine Craver are working so well with this Brethren congregation. That Sunday

night we worshiped at St. Luke Brethren Church, where Rev. James and Ethel Naff minister to this fine congregation. The St. Luke congregation was beginning a week of evangelistic services with a different speaker each night. Doc Shank was first. His wife Jean led the special music.

The next Sunday, October 30 with signs of Halloween evident throughout the countryside, we worshiped in the Linwood, Md. Brethren Church, where Rev. Robert Clough and wife Ellen effectively lead this faithful congregation. Five-day-old Stephen Clough was present in the congregation on this Sunday!

Sunday night it was on to St. James, Md., where Rev. Brian and Amanda Moore now serve as pastor and wife. I brought greetings and a challenge in this service.

We headed west toward Ashland after the service at St. James for a meeting with the Director of Denominational Business (DDB), Ron Waters, as well as a visit with Charlie and Linda and grandson Tim Beekley.

Throughout the day on Wednesday I wore the hat of the Florida District representative to the Ashland College Board of Trustees, and I met with that board. Thursday we were able to point our "Century II" motor home south as we headed for Sarasota once more.

As I spoke to the various congregations throughout this trip, it was another opportunity to recall our denomination's first 100 years and to challenge everyone in Century II to continue "seeking the Lord," building the body of Christ and meeting the needs of people in our communities.

Join with us in daily prayer for our pastors, our congregation and our future dedication to make Christ known in Century II of The Brethren Church.

We serve because He lives
Your Moderator

"Touching Jesus" is revival theme at Bethlehem Brethren Church

Harrisonburg, Va. — Revival is on the minds of people in the Bethlehem Brethren Church. Members of the congregation who attended General Conference in August brought home a spark of revival fever that immediately began to ignite. Friday mornings each week were set aside as a special time to pray specifically for a week of revival planned for November 6-11.

Pastor Don Snell of the Tiosa Brethren Church, Rochester, Ind., was the speaker for this recently completed week of meetings. He was accompanied to the Virginia valley by his wife Mary, thanks to one of the Tiosa families that offered to keep the Snell children while the parents were away.

Pastor Snell's messages on "Touching Jesus" blessed the entire congregation, with attendance averaging 50 per service. While only one person made a first-time commitment to Christ during the week, several others were influenced by the messages and have since made decisions. Three persons publicly recommitted their

lives during the service, and many more reached out to "touch Jesus." Melody Fulton shared her testimony of how she came to Christ a year ago and her struggle to be His disciple.

The week culminated with the Bethlehem people joining other Brethren of the Southeastern District in the "Revival . . . in Century II" gathering at Winchester, Va., on Friday evening, November 11. There they were blessed by the message presented by Dr. Richard Allison of Ashland Theological Seminary.

—reported by Pastor Pat Velanzon

Some gifts you can give this Christmas

Read to a person with poor eyesight or who is blind.

Write a letter of encouragement to a college student.

Help clean house for someone who is not well.

Visit a shut-in or someone in a nursing home.

Find a boy who has no father and take him to a ball game.

Vision '83 Conference challenges students to evangelize world in this generation

South Hamilton, Mass. — "If we want to, we can evangelize the world in this generation," declared Ruth Siemens, Director of Overseas Counseling Service.

"If all evangelical churches were organized, we could reach the unreached world in a matter of months," asserted Dr. Ralph Winter, missions expert and founder of the U.S. Center for World Mission.

More than 400 college and seminary students were challenged by these statements and others while attending the A.J. Gordon — Vision '83 Missions Conference at Gordon-Conwell Theological Seminary October 14-16.

Dr. Winter and Ms. Siemens were two of the four main speakers at the conference. Also presenting major addresses were David Bryant, a missions specialist with Inter-Varsity Christian Fellowship; and Dr. Larry Pollard, former director of the AGAPE movement of Campus Crusade for Christ, who delivered the Sunday morning address.

In addition to hearing these speakers, students had the opportunity to attend several informative workshops on such topics as "The International Job Market," "What is a Missionary Call?" "Ministry to International Students," and "Teaching Overseas." They could also obtain information directly from the 38 mission agencies represented.

The emphasis of the conference was not so much on the Great Commission as it was on the Great Commissioner — through prayer and worship. A blanket of prayer covered the meetings as students participated in a prayer vigil as well as a three-hour "Concert of Prayer." This was a time of concerted prayer, both in small groups and together, for an outpouring of God's fullness on His church (revival) and for the fulfillment of Christ's global cause (proclaiming the gospel to all nations). Several students preparing to be missionaries in particular cultures also led in prayer for those cultures.

The climax of the conference was a joyful worship and Communion service on Sunday morning. During this final worship service, more than half the students present responded to the challenge to missions by signing intention pledges. The pledge signed by the undergraduates reflects the intense earnestness of these students. It read, "It is my wholehearted intention, unless God clearly directs me otherwise, to become a missionary to the unreached peoples."

Those who signed pledges have joined a grassroots movement of students who hope to change the face of Christianity by the year 2,000. These are not late-adolescent idealists, but rather young Christians with conviction, vision, and faith.

The movement began in October 1980 when 170 students from over 40 countries met in Edinburg, Scotland, to determine their part in the goal of "A Church for Every People by the Year 2000." North American students who attended that consultation met again and organized Theological Students for Frontier Missions (TSFM).

TSFM is a national body of graduate theological students working among seminarians to promote the cause of missions to people who have no witness of the gospel in their culture. A wholly student-governed organization, TSFM has the support of many of the leaders in missions today. TSFM and the National Student Missions Coalition, a similar organization among undergraduates, co-sponsored the Vision '83 Conference.

—Jean Troup

Ms. Troup is a second-year Brethren student at Ashland Theological Seminary and president of the ATS Student Association. She is one of four students from ATS who attended the Vision '83 Conference.

Madalyn Murray's son to speak at Laymen sponsored retreat

Russiaville, Ind. — The National Laymen's Organization is sponsoring its second Florida retreat, to be held February 19-23 at Sarasota, Fla., and Lakewood Retreat Center, Brooksville, Fla.

The retreat will begin Sunday evening, February 19, with a service at the First Brethren Church of Sarasota. Speaker for this service will be William Murray, the converted son of athiest Madalyn Murray O'Hare.

The retreat will then move to the Lakewood Retreat Center, where the program will continue through Thursday afternoon. On Thursday evening, retreat participants will return to Sarasota for dinner and a concert of Chris-

tian music, featuring gospel singer Doug Oldham.

Lakewood Retreat Center is located 45 miles north of Tampa on I-75, then two miles west on State Road 41. Cabin accommodations and three meals per day during the retreat will cost \$15.00. Camper hookups are also available.

Persons desiring more information about the retreat should contact Jim Payne at Rt. 3, Box 61, Russiaville, IN 46979 (phone 317-883-7149).

Blessed is he who has learned to admire but not envy, to follow but not imitate, to praise but not flatter, and to lead but not manipulate.

Overcoming disaster at Louisville Brethren Bible Church

by Rev. Charles Lowmaster, pastor

"We're in trouble," I said to my wife Bobbie and daughters, Becki and April. It was Monday, July 4, 1983. We were heading home about 5:30 p.m. following an afternoon of water skiing. The afternoon sky had quickly changed from partially sunny to ominous gray. The wind began gusting at times to 60 mph.

I pulled into the drive of our home, two miles south of Louisville, Ohio, left the family off at the walk, and parked the car in the driving wind and rain. I dashed for the house and had little more than gotten inside, when the phone rang. Indeed, we did have trouble.

The voice of Chuck Leuenberger, the nearest neighbor to the west of our new church site, was on the other end. "I don't know how to say this," he said in a voice that almost sobbed, "but the wind just blew your church down!"

"I was afraid of that," I said, remembering the critical stage of the building, with its exposed, partially completed roof decking.

"The wind tore a tree out in our yard," he said. "What can I say? I'm so sorry." He and his wife had watched construction of the Brethren Bible Church building since it began in early March.

I began to call some others: Wayne and Rick Holland, two of our laymen laid off of work, who had spent many days helping with the construction; Chuck Buchanan, chairman of the Building Committee; and Paul Clapper, one of our deacons and owner-editor of *The Louisville Herald*.

The wind had pretty well subsided, though light rain was still falling. We quickly donned suitable clothing and headed for the church building site, where four of us had been nailing shingles on the roof that same morning. The sight was not pleasant. All the work of the previous couple of months lay scattered. Two sections of roof trusses sent truncated spires in an upward appeal. A deputy sheriff arrived saying that a tornado had been sighted about a mile to the south. Cars began to arrive and many words of sadness were expressed. Back home, the phone rang almost constantly. "When do we start to clean up?" was the main question. "In the morning," was my reply.

After putting in a call to *The Canton Repository*, the *Akron Beacon Journal*, and Jim Black at the national

Missionary Board office, I left next morning to supervise the "deconstruction." Channel 3 TV station called and said they would send their "mini cam" to do a news story. A reporter from *The Canton Repository* spent 15 minutes taking pictures. As he left, he pressed five dollars into my hand and said, "It isn't much, but we will be praying for you."

The "mini cam" arrived with a full crew and spent forty-five minutes taking pictures. The crew chief said, "We'd like to do an interview after awhile." I said, "I'll be here when you need me."

That evening Brethren Bible Church was known in the homes of many people in Northern Ohio, as Channel 3 gave about three minutes to the disaster on its six o'clock evening news, and *The Canton Repository* gave a large section of its front page to the story.

In two days the structure was completely dismantled. Since we were only in the process of getting in-



Five days after the storm.

surance, there was no insurance money. But help began to come from other sources. Jim Black and Bill Kerner came and surveyed the damage, promising to inform the Brethren. The Reformed Church of Louisville sent a check. A local Christian lawyer, who is a personal friend of mine, sent a substantial check. Many other checks followed.

Thursday and Friday were spent mending broken trusses. A call from Christ Community Church in Brewster, Ohio, informed us that 15 to 20 men would be coming on Saturday. Men from the Mennonite Church in Homeworth and Minerva, Ohio, said they were coming. A local heating contractor from Maximo Ohio, sent three men to help and paid their wages. Men from the Baptist and Methodist churches came.

Friday evening was spent in preparing for the work day, as we laid out the parts for rebuilding and got additional materials. About 35 men and women arrived on Saturday, July 9. In three and one-half hours the peripheral walls were standing again. The reporter for the *Repository* came by for a follow-up report and was amazed. "Let us know when you are going to dedicate your building and we will give you coverage," he said. The women of Brethren Bible Church were on the scene with a meal that was worth working for.

One of the Mennonite brethren said, "When you ar



photos by Paul Clapper

After the storm.



Three weeks after the storm.

ready to put up the trusses, we'll bring a crew to help." Remembering the time-consuming task of erecting the 51-foot trusses before, these were sweet words.

"If I can arrange for the crane, we will try to erect them on two evenings," I said. The next Tuesday and Wednesday evenings six men walked the trusses 30 feet into the air as the building once again took shape. In nine days the walls and trusses were up.

At the time of this writing, the exterior of Brethren Bible Church is complete. The last piece of trim was



Three months after the storm.

applied exactly three months after "the disaster." Standing in its beautiful chamois stain with mahogany and white trim, it is a testimony to Romans 8:28. Thanks to you, Brethren, who have sent money and notes of encouragement.

We hope to occupy part of the building by Christmastime. Since we are working on a "pay-as-you-go" policy with limited finances and all volunteer help, we cannot project a final completion date. We will notify you so that you can share in that joyful occasion.

In Memory

D. Harold Moyers, 61, November 14. Member for 24 years of the Bethlehem Brethren Church. Services by Pat Velanzon, pastor, and Carroll Goodridge.

Darlene Ann Wadding, 21, November 8. Member of the Ashland Park Street Brethren Church. Services by Arden E. Gilmer, pastor.

Silva Alice Frank, 91, November 3. Member of the Smithville Brethren Church. Services by James Rowsey, pastor, and Rev. Carl Zigler.

Lida Lloyd, 91, November 2. Member of the Bryan First Brethren Church. Services by Marlin L. McCann, pastor.

Harold Burgbacher, 79, October 28. Member of the Bryan First Brethren Church. Services by Marlin L. McCann, pastor.

Mrs. Sarah Alice Pope, 85, October 22. Member for 65 years and teacher for 50 years in the Flora First Brethren Church. Services by Alvin Grumbling, pastor.

Marvin Edward Wampler, 64, October 20. Member for 28 years and trustee of the Bethlehem Brethren Church. Services by Pat Velanzon, pastor, and Rev. Olin Landes.

Jessie L. Phillips, 60, September 5. Long-time member of the Highland Brethren Church. Services by Ed Burkett, pastor, and Rev. William Harper.

Esther Graber Kroll, 93, July 25. Member for 62 years of the Canton Trinity Brethren Church. Services by John T. Byler, former pastor.

Mary King, 84, May 15. Member for 57 years of the Canton Trinity Brethren Church. Services by Kenneth Sullivan, pastor.

Membership Growth

Goshen: 10 by baptism, 5 by transfer

Huntington: 11 by baptism, 1 by transfer

Goldenaires

Myron and Bernice Kem, 53rd, December 27. Members of the Dayton Hillcrest Brethren Church.

Mr. and Mrs. Louis Szczypiorski, 55th, December 22nd. Members of the Ardmore Brethren Church.

Dan and Eliza Miller, 55th, November 28. Members of the Dayton Hillcrest Brethren Church.

Bob and Princess Frush, 50th, September 30. Members of the Warsaw First Brethren Church.

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION

(Required by 39 U.S.C. 3685)

Title of publication: The Brethren Evangelist
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Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities: none
The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes have not changed during the preceding 12 months.

Extent and nature of circulation:	Average for preceding 12 months	Single issue nearest filing date
Total no. of copies printed	3,556	3,520
Paid circulation—sales through dealers and carriers, street vendors, and counter sales	0	0
Paid circulation—mail subscriptions	3,192	3,199
Total paid circulation	3,192	3,199
Free distribution by mail, carrier, or other means—samples, complimentary, and other free copies	89	48
Total distribution	3,281	3,247
Copies not distributed—office use, left over, unaccounted, spoiled after printing	275	273
Copies not distributed—returns from news agents	0	0
Total	3,556	3,520

I certify that the statements made by me above are correct and complete.
(Signed) Ronald W. Waters, Executive Director

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Thank you for letting us serve you in 1983. We look forward to serving you again in the new year.

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